EXPLANATION
OF THE
FRONTISPIECE.

VPon my bended Knees [A] *I* ask the way
To Heavens eternal House. The [B] *Church* bids *Pray*,
And opens wide her Gates to let us in,
That we the *Crown* of *Stars* above may winn.
On that side with the *Creed*, [C] St *Peter* is,
And with the *Decalogue*, [D] St *Paul* on this,
Believe this, sayes the One: *Doe* this, the Other,
And both look to the *Church* our Holy Mother
As the fair Guide to teach us What to do,
What to believe, and What to pray for, too.
On Her, as Goshen, when all else is Night,
The Deity descends in [E] *Beames* of light.
I'th' midst of those bright Rayes, a [F] *Way* appears,
('Tis *Christ*) that brings us to those Heavenly spheares:
The [G] *Father* draws us to that glorious Place;
The [H] *Spirit*, leads us thither by His grace:
The [I] *Angels* wing about, and point our way
Christ in the *Church*; Thence shines Salvations day:
There is the Ground, the Pillar, there a Light
To Truths good way, to Heaven, and Glory bright.
Father, Son, Spirit, th'Holy One and Three,
Angels, Apostles, all of them agree
In this to shew us, that The way to Bliss
(Through Christ i'th' Church) Faith, Prayer, & Doing is,
Front, *Book* and *Author*, all have one Designe,
That thou maist hence be Gods, and Heaven be thine.

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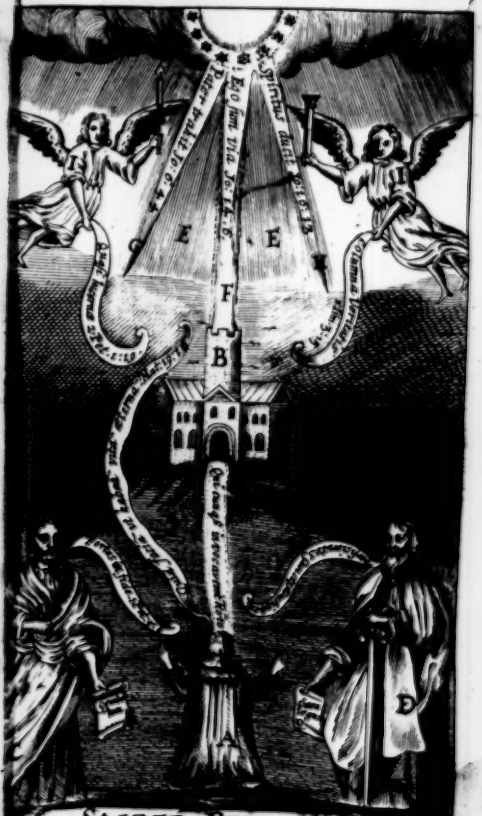

SACRED PRINCIPLES
Or,
A Manual of Devotions

SACRED

PRINCIPLES SERVICES and SOLILOQUIES:

OR,

A MANUAL of DEVOTIONS

Made up of Three Parts:

I. The Grounds of Christian Religion, and the Doctrine of the Church of *England*, as differing from the *Now-Roman*, and the *New-Reformed* Ones.

II. Daily and Weekly Forms of Prayers, fortified with Holy *Scriptures*, *Meditations*, and *Rules* to keep the Soul from the Common *Roads* of Sin; and carry it on in a mortified *Course*.

III. Seven Charges to Conscience, Delivering, if not the whole *Body*, the main *Limbs* of Divinity, which is the Art, not of *Disputing*, but *Living* Well.

The Third Edition, with some Additions.

Grande est esse Christianum, non videri. Hier.

LONDON:
Printed by *T. N.* for JOHN CLARK, and are to be sold at his Shop, under Saint *Peters* Church in *Cornhill*. 1656.

To the READER.

TO thy conſcience (not wit) are theſe Devotions written. And (if ſo read) thy Soul may grow (if not wiſer) better by them. The Author looks at bare Heat in Devotion, as mettle in a blind Steed; his firſt care therefore is, to help thee to a good *Sight* in Religion, and that he doth by the light of his *Principles*. But becauſe moſt miſcarry by going and running againſt their *Light* in Wicked and Erroneous wayes, more pains are taken to prevent

and rectifie such miscarriages. To Elevate thy Soul, and Ayd it in Good Desires and Endeavours for Grace, against Sinne, thou hast his *Prayers* and *Services*. And to Awake thy Conscience, and Warm thy Heart to all Duty Desired and Directed to, is the Cry, and Work of the *Soliloquies*.

And because he Discovers many in stead of *Sun* and *Moon*, (Christ and His Church) to find and follow *false* and foolish *lights*, which carry them out of the *High* and old *Road* to Heaven, into new and *singular* ways of dangerous *Errour* and *Schism*, and foul *Separations*; Against this *Pestilence* of the Time he hath prepared and added a *Preservative* and Antidote.

And albeit he will Prohibit none to read the Book (though for Curiosity more then Conscience) and rather as a *New*, then

then *Prayer*-Book, because even so they may take benefit by it, (as Saint *Austin* did by Saint *Ambrose's* Sermon;) yet he would have thee know, that it is Calculated chiefly for the Meridian of their Minds, who fall to their Prayers not by *Fits*, but *Courses*; and read Books, not to *Pass* the time *Away*, but *Well*. Taking them in hand, not as *Recreations* of their thoughts, but *Business* of the Mind. And Using them, not as good *Companions* in Solitude, but *Guides* and Helps to Heaven-wards.

That this may be so to thee, is his Aim. Thank God if it be thy Issue He prays that for thee, whosoever thou art. Having an Amen, for *Nazianzens* Vote, *Utinam nemo pereat!* and a Heart for the Prayer His Mother hath taught him: *That it may please God to have mercy on all men!* And if for his Name, that Character

pleaſe thee, much good do it thee. So he is, and hopes he ever ſhall be,

Thine in the

Common Saviour,

Philo-Chriſtianus.

The

THe Author (who would have Thee lose no Benefit which may any way come to *Thee* by his Book) desires thee to take notice, that His Prayers may serve Thee for double purposes, and be used for Thy *Directions*, as well as Thy *Devotions*. Their Holy Air serving for the Soul (as the Common for the Body) to give and convey both *Breath* and *Light* (to the *Spirit* and *Understanding*) if thou wilt peruse the *Matter* when thou hast prayed the *Forms*, and *Examine* in thy *Hands*, what thou hast said on thy *Knees*. So thou maist find more then thou dost look for, a Manual which is both a *Prayer* and *Common-place-book* (for the Text) with a Furniture of Scriptures, to make a little *Concordance* (in the Margent.) Scep: 38, 46, 93, &c.

There is also an *Antidote* against the Schisms and Separations of the Time, as well as a *Preservative* made against Popery; that thy soul may be the better defended against the danger of both.

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1. *Of* Fear, *Use the Service, of Death, Judgement, Hell.*

2. *Of*

2. *Of* Hope. *Use the Service of the Passion, The joys of Heaven, Against Desperation.*

3. *Of* Charity. *Use the Service against Malice, Anger, Revenge, Envy, Detraction, &c.*

4. *Of the* Contempt *of the World. Use the service against the Vanities of it. Of Honors, Riches, Pleasures, Beauty, Wit, Favor, or of the Miseries of it. Villanies of it, Of Death, Of the joys of Heaven.*

5. *Of any* Vertue, *which you would strengthen in you, Read the Service against the contrary Vice. As*

- *For* Chastity. *The Service against Lust.*
- *For* Truth. *The Service against Lying.*
- *For* Humility. *The Service against Pride.*
- *For* Meekness. *The Service against Anger.*
- *For* Patience. *The Service against Impatience, &c.*

Rule 2. *When you would strengthen your self against any of the Sins abovenamed, Read the Service against that Particular sin for that Day.*

Rule

Rule 3. *When you read one Service, you may use (besides the Collect for it) the Collects for another; As for the Service against Pride, That against the Vanities of the World. In the Service against the Vanity of Pleasure, That for the Pleasures of Piety, &c.*

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OF

OF RELIGION

In General.

Of Religion: and how this Manuall is made to serve the Soule in it.

RElegion is the Worship or Service of God. *a* The parts of it are two. Of Faith, and Life *b*; or the Knowledge, and Practice of it. *c*

a Joh. 9 3
b Acts. 24 14
c 2 Chron. 28 9.

1. There is a three-fold *Knowledge* of Religion. Of *Foundations*, or Grounds of it: Of *Superstructions*, or what's built on these Grounds: Or of *Pinacles* or Punctilio's, high and curious points in the building.

The first of these is necessary for a Christian *d*: the second for a Divine *e*. the third for no man *f*. The first, is ne-

d Pro. 19. 2 Luc. 12. 47
e 1 Tim. 1. 5.
f 1 Tim. 6. 20 2 Tim. 1. 14.

ceſſary and profitable: the ſecond profitable, not neceſſary: The third is neither. The firſt is the minds *life*, *g* the ſecond *health*, *h* the third, the ſouls *diſeaſe* or itch. *i*

g Prov. 3 18. 22.
h 2 Tim. 2. 17.
i 2 Tim. 4 3.

The *Grounds* of Religion neceſſary to be known: *ſee page* 3. And what profits may be made of thoſe grounds, *pag.* 6.

2. The *Practice* of Religion conſiſts in three things.

1. *Invocation*. *k* For that ſee the Prayers.

2. *Mortification*. *l*. For that ſee the Weekly Services againſt Vanities and Sins, and their Remedies. And the *Soliloquies*.

3. *Celebration* of the holy Euchariſt. For that ſee the particular Directions, and Meditations in the Service for it.

k Gen. 4. 26.
l Gal. 5. 24. Col. 3. 5.

The

The Grounds of Christian Religion.

Qu. WHat is the end *for which GOD made* man *in this World*? Ecc. 7. 29

Anſ. To live happy with himſelf in another world. Ro. 6. 22 1 Pet. 1. 9

Qu. *What is the* Means *to be ſo happy*?

Anſ. To ſerve God according to true Religion. Heb. 11. 16.

Qu. *Which Religion is the* True?

Anſ. The Chriſtian. Ioh. 17 3.

Qu. *What is required of the true Chriſtian?*

Anſ. To *believe*, *do*, and *pray* aright, according to the *Rules* of his Religion. Ioh. 6. 29 1 Pet. 3. 16.

Qu. 1. *What is it to* Believe *aright*? Mat. 6. 9.

Anſ. Largely, all which Gods ſayes in His Word, briefly *ſumm'd* up in the Apoſtles *Creed*, which all Chriſtians receive as the *Rule* of their *Faith*.

Q. 2. *What is it to* Do *aright*?

Anſ. All which God wills in His Law, *Summed* up in the *Decalogue*: Deu 6. 17 18.

Eccl 2.15 By whose ten *Commands* we are to governe all our *Actions*, as the great Rule of our *Life*.

Qu. *How are we to* Understand *and* Observe *those Commandements?*

Mat 5.28 *Anſ.* We muſt underſtand, 1. That they binde our *Hearts* and *Thoughts*, as well as our hands and tongues in outward works and words. 2. To Doe the contrary *good* to what they forbid for ill, and to Shun, the contrary *ill* where they command good. 3. And to ſhun all *Kindes* and *Cauſes*, & Occaſions of ill, and to Uſe all *Meanes* and Opportunities of good. And,

1 Pet 3.11 Mat. 5.22 1 Theſ 5.21.

Eccl.7.29. Heb.4.15. Jam. 3.2. 1 Joh.3.4. Rom.6.12 Heb.13.18 Act. 4.16 Ier.8.6. Rom.1.28 Luke.1.6. Heb.12.28

2. We may & muſt *Obſerve* all this. Not *Exactly* and *Abſolutely*, as *Adam* might, and *Chriſt* did; for we *Offend* and ſinne all, and ſo break the Law: but yet *Uprightly* and *Evangelically*; that is, We muſt keep our ſelves from *Greater* ſins, and heartily *Endeavour*, and *Pray* againſt *all*, and Grieve & *Repent*, when we doe *any*. And thus By Gods Grace we may doe, and this for Chriſts Merits God *accepts*, and *accounts*, for Keeping of the Law, without which we cannot doe *Aright*.

Mat 6.9. Qu. *What is* it *to* Pray *aright?*

Anſ. According to the *Patterne* of De-

Devotion *Summ'd* up in the Lords Prayer, the Rule of our *Desires*.

1. For Gods Glory before our good; the Churches before our own; and my Soul before my Body (for *Matter* and *Order*.) And this, in *Love* and *Lowlinesse*, with *Faith* and *Assurance*, for the *manner*.

2. And that either to the *Sense*, or according to the *Words* of the *Patterne*.

Qu. *What Assurance hath the true Christian, that Beleiving, Doing and Praying aright in this world, he shall be Happy in another?*

Ans. Two great *Assurances*, Gods *Word*, and *Seal*. Tit 1.2. Mar. 16. 16.

1. Besides Gods Word, His *Bond* (which by His *Power* He can, and for His *Truth*, He will make good;) Joh. 3.1 Heb. 5.9 Rom 2.7 Act. 2.21

It is in a *Covenant* confirmed with Gods *Oath*, which cannot change; by *Testament* Ratified in Christs Bloud, which must not alter. And to this Covenant and Testament are put, Heb. 5.17 18. Heb. 8. 6 Heb. 9.15 Heb. 9.18 26

2. Gods *Broad Seales* of mans Salvation, the Two *Sacraments* of Christ; *Baptisme*, the Seal of my *Birthright* to Heaven; and the Holy *Eucharist*, the Seal of my *Inheritance* in it. Heb. 10 20.

Qu. *Are the Sacraments only* Signes *and* Seales *?*

Rom.4.11 Tit.4.5. Joh.3.5. 1 Cor.10. 16. *Anſ.* No. As they are Chriſts *Aſ-ſurances*, ſo they are His *Conveyances* too, and *Means* as well as *Signes* of grace: *Baptiſm*, of my ſpiritual *Birth* and *Life*; and the holy *Euchariſt*, of my *Growth*, and *Nouriſhment* to that which is eternal.

Qu. *What is to be gathered from all theſe Grounds ?*

Anſ. Two good *Reſolves* for two Important *Inquiries.*

1 Tim.1. 13,14. 1. Who is the beſt *Chriſtian?* He that moſt carefully keeps his *Rules* and *Seals.*

1 Cor.14. 33. 2. Which is the beſt *Church?* That, which is made up, of ſuch Chriſtians.

MAT. 18. 20.

Where two or three are gathered together in my Name, there I am in the midſt amongſt them.

[*There then devout Soul be thou One, in Chriſts Name, and reſt confident to be ſaved, ſince thy Saviour is with thee, there.*]

The

of the Church of *England* as in difference with the Romans;

OR

An Antidote against Popery,

SHEWING,

How a devout Christian soul in the midst of the manifold distractions and divisions about Religion, and Pretensions, and Claimes to the Church, may upon These Grounds, *against all Scruples, rest satisfied, and setled in mind, and chearfully go on in Gods service, to Salvation.*

1. IF he that *Believes, Lives,* and *Prayes* according to Christs rules be the *True Christian*, and by all Gods *Assurances* shall be the *Happy Man*; The next way to Heaven, is not to look after *Controversie*, but *Conscience*; and to spend my Zeal and Time, not in being *Contentious*, but *Religious*: Since, whereſoever I live, or am, in the Christian world (*West* or *East*, In what Church or Countrey ſoever) it is not my being a good *Scholler* that muſt ſave me, but a good *Christian*; Not a learned *Disputant* for Christ, but a devout *Servant* to Him: Not being of ſuch or ſuch a party, or *Side* in the Church,

but a true *Member* of his *Body*.

And even Upon *These Grounds* I may ſee and diſcerne enough about the Preſent *Controverſies* and *Debates*; in, and concerning the Church. For,

1. I would ask this;

Whether I, being Borne againe, and made a Chriſtian by true Baptiſme,

1. Believing the *Scriptures*, ſhall be damn'd for not equally believing *Traditions*? Whether Believing the Apoſtles *Creed*, I ſhall be damn'd for not believing as my *Creed*, the *Popes* to be as *Infallible* as the *Apoſtles*.

2. Whether making conſcience to Serve and Worſhip God, I ſhall be damned for not Worſhiping *Images*.

3. Whether Praying to God as Chriſt taught, *Our Father*; I ſhall be damned for not *Invocating* Saints and Angels, and ſaying, *Our Friend, which art in Heaven*?

4. Whether Receiving the *Holy Sacrament* in both *Kindes*, (confeſſedly according to Chriſts *Inſtitution*) I ſhall be damned becauſe the *Cup* is taken away by a *Councell*? And whether, if the *Blood* be ſaid to be

in

in the Body, it be not so to the Priest too; and so by that reason neither People nor Priest are to have the *Cup?*

These being Points of Chiefest *Difference* in Religion betwixt *Protestants* and *Papists*, an Ordinary and Indifferent Understanding may easily judge by the Evidence of Those Christian Grounds, whether the Protestant is a damnable Christian.

2. Nay, secondly, I would aske further,

1. Whether, To give an equall *Faith* to *Tradition* as *Scripture*, and to a Pope, as Christ, or an Apostle of Christ, be not to Incurre the great *Curse* for Additions? Rev. 23. 18.

2. Whether, *Worshiping* of Crucifixes and Images be not Idolatry damned in Scripture, against Gods Second Commandement? Whether the doing it but *Relatively*, save it according to the Distinction of the *Schoole*, in the Ignorant People? Or Learned either, if the Israelites were Idolaters for worshipping God in, and before the Golden Calf, which was but a *Relative* worship? Ex. 32. 42. 5. 8.

3. Whether *Praying* to Saints (con-

fessed to be an *Unstatutable* worship) * be not at least a sinne * of *Superstition* against God? and praying to be heard and Help't for their Merits sake, a Great *Injury* to Christ?

4. Whether to *Give* the Sacrament without the Cup, be not (as Pope *Gelasius* said) * A grand *Sacriledge*; and so to *Take* it, to receive but *Halfe* the *Communion*. And whether the people may not justly doubt, and fear, they *Receive* None, if but *Halfe*?

These being the *Points* and *Practises* of the Romane Church, the Unprejudic'd may judge whether the *Papists*, be not the more dangerous Religion.

2. If it be said there is but *One*, *Ancient*, *Visible*, *Catholique* Church of Christ, Out of which to depart by *Schisme*, is to go from Salvation: And That is the Now-Romane Church; and this now doth the Reformed: I satisfie my self on my former Grounds thus

* 1. Out of the *Catholique* Church is no salvation, Because that's the *Congregation* of Christian men all over the *World*, and none can be saved but a Christian: But, Is the *West* all the World? Are there no Christians in

*Sub Evangelion n fuit præceptum, ne Gentiles, &c. Ecc. in Euch.

——*Cur Scripturæ disertam mentionem non faciunt, non desunt causæ.* Alanus Copus Dial. 3.

* *Multi Christiani Divos Divasq; haud aliter venerantur quàm Deum, non video quod discrimen fit, &c.* L. Vi in Aug. de C. Dei.

Universality.

* *Ad Majoricũ & Iohannem episc. scribens*——*Sine grandi sacrilego non potest provenire*——

the

the *East*? Or doe Papists take up all the West? Are there no Christians there, but Papists? I ask then; Can I not be saved, because I am not of such a *Particular* Church in the West? Nor a Papist then; because He is not of the Church of the East? I may be saved then, if I bee a *Christian*-Catholique, though not a *Romane*; because, I am saved by being of the Catholique Church of Christ; that is, by being a Christian.

Antiquity.

2. If they say my Church is *New*; I aske, What makes One *Old*? Are not the *Apostles* more Antient then their *Successors*? and the Bishops of *Rome* of the 400. Yeares next after them, elder then those who came some 100. Yeares after those Bishops? And is that Church then *New*, which Professeth Christian Religion according to the *Apostles* Doctrine & *Primitive* Times? And Particularly I aske, if these be not *New* points in the Roman Church;

Concil. Nic. 2. Ann. 787. Conc. Later. Ann. 1215. Conc. Flor 1438. v. Conc. Const 435 Conc. Tri. Ann. 1563.

Is not Worshipping Images *New*, Established about 800. yeares agoe? And Transubstantiation *New*, Defined about 400? And Purgatory *New* which Came in after? And Communion in *One* Kind more *New* Decreed about. 200? And all that most *New*, which

which came in but about 100?

*L. 4. Epist. 36.

Yea and for the great Point of Supremacy, was not *Greg.** the First who proclaimed it Anti-Christian at *Constantinople*; (*An.* 600.) And all the Bishops before him, of whom not one ever challenged it, before the Succeeding Popes in the last thousand years, who laid claim to it after them?

Nullus decessorum meorum hoc profano vocabulo usus est.

3 If they say, We are but lately *Visible*? I aske; Whether As a Man, So, a Church may not be visible in Several *Formes*, foule and faire? And whether a Church be worse for growing Visibly *Faire*, that was *Foule*? Then I demand, Whether, if the Romane Church should Reforme, what many of themselves as well as we confesse to be foule, it should be said *Thenceforth* to be a Visible Church? And why then others who have done so, are denied *Before* to be visible? And Whether Visibility of the Church of *Rome* may not as well be denied, because, as *Now* * it appears, it was not *alwaies* Visible?

Visibility.

* With Latine Service, Communion in one kind, Believing and Buying under the Pope as Infallible, Supreme over Kings, Universall Bishop, &c.

4. And Since, If another teare my Coate, it is not I, but He that maketh the *Rent*. I aske, whether are they the *Schismaticks*, that *Cause*, or *suffer* the Schisme?

Schisme.

Schisme? Whether Dangerous *Corruptions* being *Discovered*, and a *Reformation* desired and *Sought*, to Prevent, and Cure a growing Schisme; they which Decline, and *Detest*, and Oppose all Reformation, or they who *Protest* thereupon against them for it, are more the cause? And againe, May the *Romane* Church *Depart* from the Purity of the Primitive Church to *Corruptions* and *Invocations* without Schisme? And cannot the *Reformed Returne* from those Corruptions and Innovations to that Ancient Purity, but with it?

5. And since *Unity in Opinion*, is the Priviledge of *Mindes* Triumphant above, of which the Churches of the Apostles themselves on earth were not free; but some of *Paul*, some of *Apollos*, and some of *Cephas*; Is not *Unity in Foundation*, in the Reformed as well as the Romane? And Diversity and *Contrariety* of opinions in the Romane, as well as the Reformed? Yea in high points of their *Faith* as well as *Opinions*? I ask then. *Unity.* 1 Cor. 1. 12.

1. *Touching the Immaculate conception of the Blessed Virgin,*

Whether

Whether the *Dominicans* be not as Ho[t] againſt it as the *Franciſcans* are for it? (Both famous *Orders* of Romane Catholiques.)

2. *Touching the Aids, Operations & Grace*, &c.

Whether the *Lutheran* be more Fiery againſt the *Calviniſt*, then the *Jeſuite* is againſt the *Dominican*? And whether even in the Horrid Point of Abſolute Reprobation it ſelfe, *Bannes* doe not outgoe *Calvin*, and *Leſſius* goe along with *Luther*? (Both Famous Romane *Catholicks* of their Orders.)

3. *Touching the Popes* Supremacy.

Whether the Doctors of *Sorbon* Stand not as much *againſt* it, as the Doctors of *Lovaine* are for it? (Both Romane-Catholick *Univerſities* and *Schooles*.) Whether *Venice* be as much for the Popes Power and Prerogative, as *Rome*? (Both Romane Catholick *Cities* and *States*.) Whether the *French* Papiſt Profeſſe and give as much Subjection to the Pope as the *Spaniſh*? (Both Romane Catholick *Countries* and *Churches*.) Nay, Whether *Gregory* the Firſt (the Saint) was not as fierce to condemne, as *Gregory* the 7. Was furious

rios to maintain it? (Both Romane Catholick *Bishops* and *Popes*.)

4. *Touching the Popes* Infallibility.

Whether some Place it, Not in a *Councell*, but the *Pope*; Some not in the Pope but a Councell, Some in *Both* Councell and Pope? All Catholicks, *Doctors*, and Champions in their Severall *Countries*.

5. *Touching the Bible it self of the Vulgar Translation*;

Whether *Sixtus* the Fift having Damned all that use Other, or vary but a syllable from his: *Clement* the 8. did not put out Another, and *Curse* all that use any other but it? So that according to their Rules of Infallibility in the Pope, the Papist must be damn'd that makes use of any Bible: For Both these were *Bishops* of *Rome*, and Popes. v. Preface to his Bible.

2. And for *Unity* in *Affection* and Spirit. Doe our foulest-mouth'd *Sectaries* raile more at Church-men and Orders, than the *Secular* Priests at the *Jesuites*, and they at the Seculars? Both of them *Papists*? Did ever, or doe the Cruellest of their Faction, shew more Inhumane rage against their

Opposites,

Oppofites, then *Sergius* * did againſt his Predeceſſor *Formoſus*, Damning all that he had done before, (as he did by *Stephanus*) and Raiſing him out of his Grave, and Setting him up in his Pontificall habit to damne him, and wreak his barbarous ſpight and malice upon him *, and theſe alſo were Popes of *Rome*, Are theſe ſignes of all Unity amongſt them?

*As Luitprandus Baronius ſayes, Boniface.

* Cut off his three fingers, & caſt him into *Tyber* &c. See *Baronius*.

3. If they trouble me laſtly with their Triviall & Frighting argument to weak and tender Soules, ſaying, *By our Confeſſion* Some *may be ſaved in their Church*; but ſay they, *None can be ſaved in Ours. Theirs therefore, is the* Safer *Religion*; I aske, whether they mi-take not us, and know, what themſelves ſay: For their Moderater ones do not think, and our Fiercer ones do not ſay ſo; and did they all, it were nothing. For.

* *This argument the Donatiſts uſed againſt the Catholicks: that theirs was the ſafer way becauſe Baptiſme was not denied with them but they denied it to others.*

1. When we ſay, *Some* of them may be ſaved Holding to the *Chriſtianity* amongſt them, and Groaning under the *Corruption* (as no doubt ſome doe:) Is not this in effect to ſay, None are ſaved in the Romane Church but *Proteſtants* in heart? For ſure, He that is *Deteſtant* of the corruption

in

in it, had he liberty, would be *Protestant* against it. Doe we say that any are saved by or for their *Corruptions*, that is, as Mere-*Pure*-Papists Holding and Doing all things in Opposition to us, & not because of the *Common* Christianity betwixt us? Doe we not say of those Corruptions, that Salvation is Absolutely *Impossible* by them, and Exceedingly *Difficult* and dangerous for them, Because, the *Christianity* which should *Save*, is so Incorporated and Mixt with the *Corruptions* that *Destroy*; But with us no such danger and difficulty, because our Christianity is *Purged* from such Corruptions? Then I aske, If he be mad, that being to passe over a deepe River, will leave a Bridge for a narrow Planke; Is he wise, that in the Great Case of Eternall Life and Salvation, will put his Soule on a Perplext and Perillous way; when he may goe a Plaine and a Safe one?

2. And by that Argument, should not every Papist turne Protestant? *Believe*, *Worship*, *Pray*, *Come* to *Service*, and *Sacrament* with us? For.

1. They

1. They confeſs with us, Scriptur is *Infallible*, but we ſay, not the Pop The *Rule* of Faith ſay both, but no *Tradition* ſay we. Safe to beleive th *Old Creed*, both grant; but a *Ne* One, we deny. To truſt to Chriſts *Me rits*, ſure with both; but not to ours with us. Both believe *Heaven* an *Hell*, but we have no Faith for *Purga tory*. The Proteſtants then is the Safe *Faith*.

2. And to *Worſhip* God they ſa (with us) is Safe and profitable *Piety* but to worſhip Images we ſay, is dam nable *Idolatry*: Ours therefore is th ſafer *Worſhipping*.

3. And to *Pray* to God in Chriſt Name, both grant good *Religion* but to call to Saints for help *, or t God in their Name, we ſay, Grol *Superſtition*. That therefore is the Sa fer *Praying*.

4. And in the Sacrament of the Eu charift, a Sacrifice *Commemorativ* both grant; but a *Propitiatory*, we diſclaim. A reall *Preſence*, both al low, but the way of *Tranſubſtantiati on* we reject. The *Cup* by *Inſtitution* and Primitive obſervation, we an they confeſs; A power of *Alienation*

we

* Maria Mater gratiæ Mater miſericordiæ, tu nos ab hoſte prolege, & horâ malis ſuſcipe. Rit. Rom de viſ. Infirm. p. 136.

we abhor. This therefore is the Safer *Receiving*.

5. Lastly, in Our *Liturgy* is no Errour (some of them say;) but in their *Missal* are many, say we. Service in a *Known* Tongue is not sinfull (with them) but in an *Unknown*, Unwarrantable and against Scripture, with us. Therefore it's best to come to Our Church to *Service* and *Prayers*. And so Ours, by their Confession and Reason is the best *Religion*. 1 Co. 14. 11. 14.

To conclude. Upon my *Grounds* before, I build all this. The True *Christian* hath Gods *Word* and *Seal* for his Salvation. He that *Believes*, *Does*, and *Prayes* aright, is the true Christian. 1. Such a one is a *Member* in, and of the *Catholick* Church, though not of the *Roman*. 2. Such Christians the Primitive *Times* had, therefore he is no New, but an *Antient* Christian. 3. Where Gods *Word* and *Sacraments* are Professed and Used by such, there's a *Church* of *Christ*, and *Visible* Christianity. 4. And from any Church in the world that is such, I will not; From the Roman as such, I do not, *Separate*. So I am no *Schismaticall* Christian

Christian. 5. And in these *Grounds* all agree, and so there is *Unity*. And this is the onely Plaine Christian way to Heaven, and so its Safest to be *Reformed*, not *Corrupted*; a *Catholicke* Christian, not a *Particular* Romane.

GAL. 6. 16.

And as many as walk according to this Rule, Peace be on them, and mercy; and upon the Israel of God.

The Grounds of the Religion of the Church of England maintained against the late Invasions of Sectaries.

OR,

A Preservative against the separations of the Time.

SHEWING,

How a judicious Conscientious Christian may prop himself in the Truth and Goodness of Religion, & stand firm (as against all spirits seducing to Popery, so) against the Legion of all Sectaries and Separatists.

See in the end of the Manual a Treatise made for a Preservative.

RULES

Rules of Devotion for *MORNING.*

IN the Morning when you first awake, lift up your eyes to God, and say. I lift up mine eyes to the Hils, from whence cometh my help. *Then lift up your heart to God and pray.* Lord keep me from all sin and danger this day, for Jesus Christ his sake! What to do, when you awake. *Psal.* 121. 1.

When you are up, kneel down and say this Prayer, What to do when you are first up.

Almighty God, who hast touched my heart with a sense of Thy fear, and holy dread of Thy Majesty: I beseech Thee give me Thy grace so to governe my thoughts, and look to my words and wayes this day, that I may avoid all sinnes; Especially those to which I am most inclined, or may be most provoked: That so my soul and body may be kept pure and unspotted before Thee; and whensoever the houre of their separation shall come, may be ready and prepared for Thee; Through the Let this never be omitted.

the Merits and Mercies of Jesus Christ our Lord, *Amen.*

When you are ready for your Morning Prayers, use every day one of the following Services.:

Rules for the Evening.

BEfore you go into your Bed, kneel and say this short Prayer,

O *GOD*, who hast made the day for Labour, and the night for Rest, let Thy Sons blood cleanse me from this days guilt, that I may sleep in Thy peace, and rise again refreshed, and preserved by Thy favour, through Iesus Christ our Lord. *Amen.*

And this Thanks-giving and Prayer,

Almighty God, who hast preserved me this day from many sins and dangers: I do humbly magnifie thy Name for Thy Grace and Goodness towards me. Beseeching Thee to forgive me all the errours of this day, whereof my conscience doth, or may accuse me. And grant that those sins which by my frailty I have committed, may by the help of Thy *S*pirit, be more carefully

carefully avoided; That I may ever ſtand in Thy *favour*, walk under Thy *protection*, and now reſt and lie down in thy *peace*, and at laſt come to Thy heavenly *Kingdome*: Through the Merits and Mediation of Jeſus Chriſt. *Amen!*

When you lie *down, ſay,*

I will lay down my head in peace and take my reſt, for Thou onely O Lord makeſt me to dwell in ſafety! Pſa. 4. 9.

Then pray thus.

Lighten my eyes O Lord, that I ſleep not in death! I commit my ſoul and body to Thee, Keep me for Thy mercies ſake! Pſa. 13. 3.

PSAL: 55. 18.

In the Evening and Morning, and at Noon day will I pray, and that inſtantly; and He ſhall hear my voice.

Daily

Daily Prayers.

Here begin the Daily Prayers saying first, some of these *Sentences*,

PSAL. 66. 2.

O Thou that heareſt Prayer, unto Thee ſhall all fleſh come.

PSAL. 123. 1. 25. 1.

Unto Thee lift I up mine eyes, O Thou that dwelleſt in the Heavens! Unto Thee, O Lord, will I lift up my ſoul.

PSAL. 66. 18.

If I incline to wickedneſſe in my heart, the Lord will not hear me.

JOHN. 16. 23.

Verily, verily, I ſay unto you, whatſoever you ſhall ask the Father in my name, he will give it to you.

JAM. 1. 6.

But let him ask in faith, nothing doubting: for let not that man think he ſhall receive any thing of the Lord (that is wavering and without faith.)

1 JOH. 3. 22.

And whatsoever we aske we receive of Him, because we keep His Commandments, and do the things that are pleasing in His sight:

IAM. 4. 3.

Ye ask and receive not, because ye ask amiss, that ye may spend it on your lusts.

1 TIM. 2. 8.

I will therefore that men pray every where, lifting up holy hands, without wrath, without doubting.

Preparatory Prayer.

BReathe on me with Thy holy Spirit, O God, that the breath of mine may now please Thee, and my Prayers come up as sweet smelling odours before Thee, through the merits of Jesus Christ our Lord, *Amen.* Za. 12. 10. Apo. 5. 8

Or This.

PRevent me O Lord in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in Thee, I may glorifie Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord, *Amen.*

The Confeſſion.

ALmighty and moſt merciful Father, I have erred and ſtrayed from Thy wayes like a loſt Sheep: I have followed too much the devices and deſires of mine own heart: I have offended againſt Thy holy laws: I have left undone thoſe things which I ought to have done, and I have done thoſe things which I ought not to have done; and there is no health in me. But thou O Lord have mercy upon me a miſerable offender. Spare Thou me, O God, which confeſs my faults. Reſtore Thou me that am penitent; according to Thy promiſes declared unto mankind, in Chriſt Jeſu our Lord; and grant O moſt merciful Father for His ſake, that I may hereafter live a godly, righteous and ſober life, to the glory of Thy holy name. *Amen.*

Prayer for Pardon.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireſt not the death of a Sinner, but that he may turn from his wickedneſs and live; and haſt promiſed pardon to them that truly repent, and unfeignedly believe Thy holy goſpel, of Thy mercy, I beſeech Thee to grant me true repentance

tance and Thy holy Spirit, that thoſe things may pleaſe Thee which I do at this preſent, and the reſt of my life hereafter may be pure and holy, ſo that at the laſt I may come to Thine eternal joy, through Jeſus Chriſt our Lord. *Amen.*

The Lords Prayer.

OUr Father which art in Heaven. Hallowed be Thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us And lead us not into temptation, but deliver us from evil, *&c.*

The Verſicles:

Verſ. O Lord open Thou my lips!
Reſp. *And my mouth ſhall ſhew forth Thy praiſe.*
Verſ. O God make ſpeed to ſave me.
Reſp. *O Lord make haſt to help me.*
Glory be to the Father, *&c.*
Allelujah. Praiſe the Lord.

Read the Pſalms for the ſervice of that day. Then the Leſſons appointed for it. After ſay the Creed, &c. Then, the Daily Prayers.

Animadversions to the devout Reader, touching these Daily Prayers.

IF thou wouldest have a reason, why these Prayers are so short, and in several, which use to make a long one, all put together; that thy Devotion may be quicker, they are so short (a little space being run with a greater speed:) and that thy Spirit may hold out fresher, in severals, (as so many rests all the way it runs.)

If thou beest a man of another Spirit, take that course of Prayer, wherein thy soul speeds best. This is propounded, not prescribed to every Devotion, and intended for help, not the hinderance of any.

Mor-

Morning Prayers.

1 *Collect for Grace.*

O God! I can ask no greater gift then Thy Glory; and therefore beg no better gift than Thy grace; Yea, even this perfected, is nothing else but that; nor can I come at it but by the way of Grace. I do therefore, for Jesus Christ His sake beseech Thee, Bestow on me that blessed gift, Grace to do Thee service on earth, that Thou maist give me Thy salvation in Heaven, through the Merits of Jesus Christ our Lord, *Amen.*

1 Cor. 13 10.

2. *Collect for Peace.*

MY poor Soul is an humble suiter for Peace, O God! The blood of Jesus is my Plea; Thy Spirit, my Advocate: I deserve by my sins eternal enmity; But for Thy dear Sons sake, have Favour, for me! By whom the world is attoned, O let me be reconciled to Thee! I know not how to pray this as I ought, but Thy Spirit can make effectual intercession for

Col. 3 20 2 Cor. 5. 19. Rom 8. 26.

me. Lord let Thy Spirit move, and Thy Son make my peace. Subdue my Lusts, conquer Satan for me, that my Conscience may have peace with Thee, and I, in it: by Thy grace, Through the mediation of Jesus Christ our Lord, *Amen.*

3. *Collect, for Health.*

O Lord! When I am *sick*, let me think I may *dye*; when I am in *Health*, that I may be *sick*; that I may not mispend the Stock of my life, but do Thee *honour* with my health; and Thou maist give me *comfort* for it, in my sickness. Even this, that sin hath not bound me to my bed, but Thy providence hath cast me down, which can and will lift me up, or to *health* in this world, or to *happiness* in a better: Such an *enjoyment* of health, give me I beseech Thee, for Jesus Christ His sake. *Amen.*

4. *Collect, for safety.*

Act 17. 24. O Lord! So many daies as I live, So many lives I owe Thee; Thou reneweſt my *Lease* every day; A poor Isa 38. 5. *Tenant* at thy will I am, and a frail Job. 4. 19. *cottage* of clay, by thy power, I keep Act. 3. 7. 28 Lord that hast hitherto spared me, still preserve me; and let me pay (as I can) what

what I owe of service, the only *Rent* Thou requirest for tenement and appurtenances, (Life, Health, Wealth, and all the good things I have of Thee;) for which Thou both grantest term of life, and givest Eternity. This, to that continue I beseech Thee; for His sake who was surety, and is sole Purchaser for me, Jesus Christ our Lord. *Amen.*

Deut. 10. 12.
Act. 17. 27, 28.
Ro. 6. 22.
Heb. 7. 2.

5. *Collect, for Friends.*

FOr all my kindred and friends, Lord receive my Prayers! Do Thou good unto them all, O God! To those that *Erre*, shew Thy truth; and those that see it, keep from errour; To those that do *Amiss*, give grace to do *Better*; and those that do *Well*, continue in so doing! To those that are *Afflicted*, give comfort and deliverance; to those that prosper, humility and temperance! Bless the sick with health, and the healthy from sickness; supply those in want, and let those that want not, give supply; To all grant thy grace, O God, and shew thy mercy: Let *Love* bind us one to another, and *Religion* knit us all, to thee; that all who are of natural *Kindred*, may meet in heavenly *Consanguinity*: Even so Lord! Let the *Blood* of Jesus run

1 Joh. 1. 13

through all the Veines, and the Spirit of Jesus go along with the blood, that the glory of Jesus may be the end of us all. And however we suffer and Scatter on earth, we may live and joy together in the bliss of Heaven. By the *Union* of that holy Spirit, and *Communion* of that blessed Blood. *Amen, Amen.*

6. Collect, for the Kingdome

O Lord! We were the Mirror of the world for mercy, we are for misery! A people wofully torn, divided, distressed, distracted; A Multitude of headless, heartless, disordered men, ready to be destroyed. O thou
Ier. 8. 22. great Physitian, that canst as easily cure a kingdome as a man, heal our land for Thy tender pities sake! Lord, have mercy on us, and heal us! In the
Ho. 14. 4 Blood of Jesus, purge our sins, the cause of all our maladies: whether Ours or of the ages before us, from their guilt and curse of them all, good Lord deliver us! Deliver us from blood, O God; from all the Innocent and pretious blood, which lies upon us! from our sins of Peace, which brought the war; and the sins of war, which brought and left us in that Guilt of blood. O Jesus! that hadst mercy even

even for those that shed Thine, and madest the Matter of their sin, the means of their salvation; let the virtue of Thy blood expiate the guilt of all shed amongst us, and the voice of it Out-crie all the clamours which it makes in Heaven against us! And by the grace of Thy Spirit, make our hearts bleed for our sins, that it may cry so, for us! Act. 2. 37 Heb. 12. 24.

With our sins, Remove our woes. Peice our rents, and close our wounds with Thy heavenly hands, O God of peace, that we perish not under them! Let us not make our selves a prey to forraign force; nor fall by an intestine fury. Meet body and head in Common safety; mean while look upon our languishings, and keep life in the body. Lord! who delightest not in the death of one Sinner, pitty millions of poor sinful miserable souls, at the very point to perish! pitty us, good Lord! and preserve us for Thy great mercies sake in Christ Jesus. *Amen, Amen.*

7. Collect, for the Church.

FOr Thy dear Spouse, and my best Mother, I Thy poor child, and hers, on bended knees, Hold up my hands, 1 Cor. 11. 2.

hands, and humbly pray, all thy Goodneſs, O God! truth, love, and peace be with her: For errour, truth; for ſchiſm, love; for perſecution, peace: Behold, O Lord, not what She is, but was! and not what She was for ſin, but thy Service! And hear, Lord, not the cries of Her ſins, but groans of Her miſeries. And make Her to be as good as She was; yea Lord, make Her be as good as She ſhould be: Beautiful in Her ſelf, unblemiſhed in Her Children; ſhining in truth, comely in order, holy in life, repair'd in Her ruines reſtored in Her rights, releived in Her injuries. To Thy glory, Her honour, and the happineſs of us all, through the Grace and worthineſs of Jeſus Chriſt our Lord. *Amen.*

8. *Collect for the Catholique Church.*

O God of peace, ſend unity amongſt all that profeſs Thy Name! As they have but one Head, let them be but one Body; as they are but one Body, let them have but one Spirit: the Spirit of truth and holineſs, in doctrine and life, be in all! Ceaſe Schiſmes and Wars in the Chriſtian world. Let them not ſpill one anothers blood for whom thy Son ſhed His,

Eph. 4. 1, 4, &c.

His. Let there not be many Hearts under one Head, nor more Heads with it, leſt they make a *Maſſacre* in Thy Body, or a *Monſter* of it. O let Thy Scepter have Obedience, and Thine orders obſervance, every where! Suffer none by deluſion or depravation of minde, or ambition of Spirit, to pull down Thy Throne; whilſt they pretend for thy Scepter, and take down Thy houſe to ſet up Thy glory, and let confuſion and tyranny into the Church whileſt they profeſs to bring in liberty and order. From violence, avarice, ſacriledge, ſchiſme, Hereſie, Anarchy, tyranny, King of the Church keep us: Do Thou govern us, and let us obey Thee; Do Thou ſave us, and let us ſerve Thee; even all Chriſtian Souls, ſave throughout the world, dear Jeſus *Amen.*

Concluding Prayer.

IT is thy *Promiſe* to grant *whatſoever I ask in Thy Sons name*; *Lord*, Thou wilt not perform leſs, becauſe I ask ſo in His Words: In His bleſſed *Breviary* therefore; I ſum and offer up all, and ſay, *Our Father which art in Heaven*, &c. Ioh. 16. 23. *Breviarium totius Evangelii* Tert.

The

The blessing.

God the Father bless me, God the Son defend me, God the holy Ghost preserve me, and all Mine, and His, now and ever more. *Amen.*

So ends morning Prayer.

A charitable Prayer for these miserable times.

O *Lord*, who dost not wilingly afflict the children of men; *Behold*
Isa. 3. 35. *from thy holy habitation of heaven, the multitudes of miserable* Souls, *and* Lives *amongst us, and have mercy upon us.*

Have mercy on all ignorant souls, and instruct them! On all deluded mindes, and enlighten them! On all seducing, and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them. All struggling with temptation, and rescue them! All languishing in spiritual desertion, and revive them. Have mercy on all that stagger in faith, and establish them! That are faln from Thee, and raise them! that Stand with Thee, and confirm them! Have mercy on all that Groan under their sins, and ease them! That bless themselves, and

go

go on in their wickedneſs, and curb, and ſtop them! Jeſus! That didſt ſhed Thy blood for all ſouls to ſave them, ſhed Thy holy Spirit on all, and heal them!

And Lord, have mercy on all miſerable Bodies! Thoſe that are ready to famiſh for want, feed them! Thoſe that are bound to beds of pain, looſe them! Thoſe that are in priſon, and bonds, releaſe them! Thoſe that are under the fury of perſecution; and cry under the yoke of oppreſſion, releive them! Thoſe that lie ſmarting in their pains and wounds, cure them! Thoſe that are diſtracted in their thoughts and wits, ſettle them! Thoſe that are in perils of their eſtates & lives, preſerve them! Jeſus! That didſt freely diſtribute thy comforts, and cures, to all miſeries and maladies of men, when Thou waſt on earth! (have mercy on all, and help them. Far or near, with us, or from us, Lord have mercy on all! even every ſon and daughter of Adam at this time in Pain and anguiſh upon the face of the earth; (where ever they are, whoſoever they be,) what help I would pray for my ſelf from Thee, or comfort from man, in their condition; I beſeech Thee, the God of all help and comfort, to give it to them. Take them to Thy care,

and

and tender them; Supply them, and succour them; have compassion on them, and heal them.

Jesus *that didst give Thy blood for them, deny not Thy bowels to them. Thou that didst redeem them all, preserve them. Even all miserable souls and bodies, I beseech Thee for Thine infinite mercies sake.* Amen.

A Prayer against the temptations of the time.

1 Cor. 10. 13. O *God*, who wilt not suffer us to be tempted above what we are able to bear! *Succour me, that the Temptations of the Time doe not overwhelm me! Discover to me the wayes of Thy providence so far, that I may see, why I should neither deny it, nor doubt it. And* Iob. 11. 6 Rom. 11. 33. Iob. 40. 4 & 41. 3. Ier. 12. 1. *make me know* Thy judgements to be so unsearchable, and Thy wayes past finding out, *that I may humbly submit my wit to Thy wisdome, and admire and adore the Justice, which I do not see.*

Let me not be of so narrow a mind, as to confine Thy work to one World, which Thou dost not finish but in two. Nor let me be such a creature of sense, as to believe Thou hast no other Reward, or punishment then what I see and feel.

O let my Eyes look to the end of all,

(*Hea-*

(Heaven or Hell) and let me envy no ill mans happiness, who shall end in Hell, nor bewail any good mans wretchedness, who shall have Heaven for his end. And let me understand, that prosperity of Sinners is a heavy Plague, because their spur to Hell (the greatest Punishment:) and adversitie of Saints a happy mercy, because Thy rod to beat them into Heaven, (the best reward.) Psa.92.7 Pro.1.31 Psa.94.12

Mean while, let me not give a breast full of Thy Peace, for an arm full of that wealth, which breeds nests of Vipers and Adders in their hearts, and continual stings in their bosomes: Let me prefer the sufferings of Innocence, before the spoiles and triumphs, of Violence. Psal.4.8. Iob.20. 14.16.

O God, since a guilty Conscience is the greatest punishment on Earth (because next to Hell;) And accusing and condemning Thy providence, and forsaking my innocence, the greatest guilt! To that extremity, let no temptation ever lead me! Jesus keep me from it by Thy grace and mercy. Amen. Mal.2 17 & 3.13. 14.

Note, those Prayers after Morning Prayer (and so these after Evening prayer may be added or omitted, and at other times used, as occasion and disposition directs & serves thy devotion.

Evening

Evening Prayers.

1 *Collect, for Grace.*

Lu 11.13 THou that haſt promiſed *Thy holy Spirit to thoſe that* ask *it*, give me Thy grace O God with courage and conſtancy ſo to fight, and ſubdue my fleſh, and ghoſtly enemy; that I may *paſs my* 1 Pet. 1. 17. *pilgrimage in Thy Fear*, and at laſt re- Apoc. 3. 21. ceive my triumphs in Thy glory, through the merits of Jeſus Chriſt our Lord. *Amen.*

2. *Collect, for Peace:*

Phil 4.7 O *God of Peace*, Who art Incom- Gal. 6.16. prehenſible; give me Thy *Peace, which paſſeth all anderſtanding*: Let me ſo live according to my rule, that I may have peace with my Conſcience: Let me be ſo ruled by thy holy will and word, that my Conſcience may have Ier. 6.16. peace with Thee. Lord! Make an everlaſting peace with me: and let me never do, what will break that league with Thee! Dear Jeſus, Treat it for me in Thy blood, and maintain it in me by Thy ſpirit, *Amen, Amen.*

3. *Collect,*

3. *Collect, for Health.*

IT is the wonder of thy providence O Lord, that a body subject to thousands of frailties & casualties every day, should enjoy health or life an hour; yet through thy mercy I have both, at this instant. Lord continue to me what I have; and let me so improve it to thy honour, that thou maist continue it; and for Christ His sake, do not for any wickedness, smite me with sickness, I beseech thee. *Amen, Amen.*

4. *Collect, for safety.*

FOrgive O Lord, the forfeitures I have made of thy protection, by the wandrings of my life. Ps 91. 11

And though I have not been (as I should) a dutiful Child: yet be thou O Lord, (as Thou ever art) a Merciful Father. Forget not Thy fatherly goodness to me, who pray Thy pardon for offending Thee, Thy grace to serve Thee, and Thy providence to preserve me, this night, and evermore, through Jesus Christ our Lord. *Amen.* Isa. 63. 16 & 64. 8.

5. *Collect, for Friends.*

O Lord, it is joyful for Friends to love, and live together on earth; but the joy of joyes, all to live with Thee in Heaven. I beseech Thee, let this happiness Psa. 16. 3. Heb. 12. 22, 23.

pineſs be the Portion of all, whom Thou haſt made more nearly, and dearly mine. Let us ſo live in thy ſervice, that we may dye with Thy ſalvation. Mean while, what wants of earthly good to any, give us: What is amiſs, and offenſive to Thy heavenly majeſty in any, forgive us: What is requiſite to make us ſo to ſerve Thee now, as Thou maiſt ſave us then, in bounty beſtow upon us: truth and grace aright to ſee, and ſeek Thy face, in Jeſus Chriſt our Lord. *Amen.*

6. Collect, for the Kingdome.

O Lord, we lie all in broil and blood, (Pity us!) Our diſtractions threaten deſolation to us, (preſerve us!) Our ſins cry loud for Thy Vengeance upon us, (Pardon us!) Thy mercies have been great to this Nation, (Lord remember them!) Thy Deliverances of us have been many, (Lord renew them!) that iniquity be not our ruine, let us repent, and ruine it! The guilt and blood upon us, forgive: Our breaches, repair! The order which may bring Peace, eſtabliſh! the Government Thou haſt eſtabliſh'd, maintain! What is juſt, and right in Thine eyes ſet up! what Thou ſeeſt evil,

Ezek. 18 30.
Pſ. 72. 1, 2
Pro. 8. 16.

evil, cast down! What makes the Nation miserable, Remove: What may make it happy, Restore: Lord! for Thy mercies sake, Say we have been miserable enough, and make us more happy! Let the light of Thy countenance shine again upon us, and grant us peace! The power and authority which may procure it, preserve; and those to whom Thou hast given that power, bless them to us, and us in them, and all in Thee, for Jesus Christ his sake. *Amen.* Num. 6. 26.

7. *Collect, for the Church Catholick:*

BEhold O God, and Father of our Lord Iesus Christ; I, a Christian, and Child of his and Thy true Catholick Church, pray Thy mercies on my good and great Mother, and all my Brethren, and her children in Thee, and Thy Son. For errours amongst them, send them truth! For Schism, Unity! For Superstition, warrantable Worship! For Confusion, Order! For Profaneness, Piety! For Variance, Concord! For War, Peace! That all may, as one body, with one mind and heart, and mouth, and knee, believe, love, confess, adore, and so serve Thee, and *Him, Whom thou hast sent, Jesus Christ*, (the great Lord, and Joh. 17. 3

and common Saviour of us all) as Thou mayeſt ſave us all in the World to come! O Thou head of the Church ſave Thy body! By Thy blood, cleanſe it! By Thy Spirit, ſanctifie it! By Thy power preſerve it; and every limb of it, dear Jeſus! *Amen.*

8. *Collect, for the Church.*

Eph. 1. 22 O Chriſt, *Head of Thy Body, the Church!* Let not this poor member of it amongſt us, periſh: what it is Thou ſeeſt; Lord, with pity behold us! what it was, thou knoweſt; O Lord, in mercy reſtore us!

Thy primitive order in Chriſtian truth and worſhip which is caſt down, ſet up! The preſent Confuſions, Diſtractions, Innovations, Errours, which are got up caſt down! Set up Thy glory, O Lord, amongſt us: And what is ſet apart to ſupport it, do Thou maintain, and continue to us, and Our poſterities after us, for Jeſus Chriſt His ſake. *Amen, Amen.*

Concluding Prayer.

BEhold Lord I have prayed, thy *grace* and *peace*, with *health*, and *protection*, for my *friends*, the *kingdome*, and *This*, and Thy *Church*! Grant good God, all the requeſts I have

have prayed of Thee; or what more, I should have prayed from Thee: or, what any else, have prayed with me; for Christ Jesus His sake: In whose Name I have presented; with whose Words I desire to perfume and perfect my Prayers: beseeching Thee, that His Spirit may breathe in those words, in which I know I pray, both what, and as I ought; And therefore (as devoutly) confidently, say, *Our Father which art in Heaven*, &c.

The blessing.

THE God of mercy and peace, Be with me (body and soul) and bless me, and all mine; and those that need His mercy, this night and evermore. *Amen.*

So ends the Evening Prayer.

Prayer

Prayer againſt Revolting in Religion.

O *Thou unchangeable truth and goodneſs! Make me conſtant in both. Both for truth of Religion and goodneſs of Converſation; continue me ever without Change. Let me not change a good life for a bad, leſt I loſe the bleſſing of my Religion, be it never ſo right. Let me not change a right Religion for a wrong, leſt I loſe the benefit of my Life (though never ſo good.) I ſee, O Lord, examples of Apoſtacie every where, but let me not be, One! I hear arguments for alteration in every mouth, but let me not heed, Any.*

Iam. 1:26 27. Mat. 15.9 Act. 22.3 4 & 23.1. 8.26.9.

Nor, from the profits and honours which follow the ways of others; Nor from the loſſes and perſecutions, which meet me, in mine. Let me not change for preſent proſperity; leſt I turne Turk and take Alcaron for my Creed. Nor for meer univerſality, (b) leſt I become Heathen, and offer diveliſh Sacrifice, for Thy ſervice: Nor for ſhew and pretence of Antiquity, (c) leſt I turn Jew, and receive Talmud for Goſpel. Nor for general pomp of Ce-

remony

* For many 100 years together proſperous.

b Of 30 parts of the world but ſix are Chriſtian, moſt Heathen. Brier. Enq.

c Act. 13. 18,19. Ioh. 9. 28 Heb 8.8.

remony with many, leſt I take Poiſon for Health, d and Pain for Life. e Nor for a particular deformity of ſervice of ſome few, leſt I loſe a Limb for a Wen, and make a Rupture for ſtrength!

With the preſent Roman-Catholick, as now he lies divided, and faln from the Antient, let me not Unite, leſt I maintain a Schiſm from the Primitive! And from the Chriſtian-Catholick, whoſoever, let me not ſeparate, leſt I make a Schiſm.

In that Chriſtian Church therefore, which is reſtored to ancient Apoſtolike Faith, with Primitive Diſcipline and Devotion, and Catholick for both: Wherein by Thy bleſſing I was happily both Baptized and Born, Let me Live, and Die, and not depart from it all the daies of my life.

Not for duty ſake, (forſaking Her for poor) because my good Mother. Not for charity ſake h (if her ſtronger child) for ſcandalizing my weak Brother. Not for ſhame, because the wind blowes croſs, i leſt the Enemy blaſpheme. Not for fear, leſt denying God before men, He deny me for it before Angeles. k Not for honour (becauſe many do) that God may more approve me that do not. Not for Con-

d Ap. 17. 4
e Mat. 23. 27.
f Heb. 10. 25.
Eph. 4. 16
Ioh. 15. 6
Ro. 1. 8.
1 Cor. 1. 2.
Rut. 1. 16
h Rom. 14 13.
1 Cor. 4 9
i Heb. 13 9
k Mat. 10 32.
Mar. 8. 38.
Ioh. 5. 24

l Cor. 11. 19. l *conſcience ſake, that it may appear to be* (*not profit and credit, but*) *meer truth*

m Mat. 10. 37. m *and goodneſs, which I love above all*

n Mat. 10. 39. n *Not for ſalvation ſake, leſt I loſe my life with God, for ſaving it with men.*

o Heb. 12. 2, 3. 1 Tim. 6. 13. o *Not for my Lord* Jeſus *ſake, who for my example Himſelf witneſſed before* Pontius Pilate, *a good confeſſion.* o! *Nor for His holy ſervants ſake, who ſtood confeſſors*

p Heb. 11. 36, 37. b Act. 21. 13. Rom. 14. 8 Heb. 13. 8 p *and fell Martyrs for his Truth* p, *after His, and for my, Example. O let me then* b *(if ſo Thy will be) witneſs it to bonds and*

* S. Baſil to the Emperors threatning preſident, Ego certe idem qui jam ſum, cras at de redibo. Theod. Hiſt. l. 4. cap. 17. *ſeal it with my blood, but not Apoſtate from it, for what trouble or Torment ever, ſhall come either in life or death; that whether I live or dye, I may be Thine, and Thou Mine; I always Thy faithful Servant, and thou ever my bleſſed Saviour.*

O Thou that art Yeſterday, To day, and the ſame for ever. *Give me Thy holy Spirit, to be to day what I was yeſterday, and to morrow, what I am to day, * alwaies what I ought to be (think and the ſame,) for ever and ever* Amen. Amen!

A

A Prayer for our Enemies.

O *Lord Jesu Christ, who when Thou wast* Reviled, Revilledst not again, When Thou Suffered, Threatnedst not, But Committedst Thy Cause to Him that judgeth righteously; *And after Thy Holy and Heavenly Example hast Commanded us*, To Blesse them that Curse us, and Pray for them that Persecute us! *We beseech Thee, give us grace, According to Thy Holy Precept, and Paterne, and the Presidents of Thy most Meek and Humble Saints, to pray for our Enemies and those that hate us.* Father forgive them that know not what they doe! *For all the ill they have despitefully done, and doe us; Give them repentance Good God, that Thou maist forgive them! Shew Thou mercy to them that shew none to us! Even for those who are ready to shed our Blood, we pray Thee to shed Bowels of mercy. We beseech Thee, We beseech Thee, ô Lord, let their Timely Conversion Prevent their Eternall Confusion! And if the* Riches of Thy godnesse and forbearance will not lead them to repentance, *let Thy Judgements drive them to Conversion.*

1 Pet. 2. 23
Mat. 5. 44
Act. 7. 60. Luc. 23. 34.
Luc. 23. 34
Rom. 2. 4. Psal. 83. 16. Isa. 26. 9. Psal. 86. 17

Psal. 89. 16. sion. Fill their Faces with shame, that Thou maist fill their Hearts with Remorse. Thou that wouldest not have a Sinner die, but Turne and Live! Turne them Lord, that they may not Die. Turne them Lord Jesus for Thy Mercies sake. Amen, Amen.

Ezek: 33. 11. Lam. 5, 21.

A Thanksgiving and, Prayer for the use of our *Senses, Limbs, Witts*, &c.

GOD of my Health and Strength, and of my Salvation, I doe humbly Magnifie Thy Great Goodnesse; for the use of my Eyes, the use of my Eares, the use of my Senses! For the use of my Tongue, the use of my Hands, the use of my Legs, the use of my Limbs. For the use of my Liberty, the use of my Witts, the use of my Meanes, the use of my Friends! For the use of Thy Gifts, the use of Thy Graces, the use of Thy Ordinances.

Omit any particular, if any Want.

Lord make me sadly to Consider, how many Millions of men upon the face of the earth, want the manie Mercies which I enjoy: Many being Blind, Deafe, Dumb, Lame, Decrepit, Bond, Mad, Poor, Destitute, Miscreants in Thy Church, Exiles from it, Aliens to it.

Make

Make me humbly to Remember, that for my wickednesse before Thee, and Unworthinesse to Thy Blessings, Thou mightest, and maist most justly make me One of those Miserable Ones that doe so want. But (Blessed be Thy Mercy) I am not so miserable!

O Lord for thy Mercies sake, I beseech Thee forgive me the bad use of the blessings which I have had from Thy Goodnesse, and not Employed better, to Thy Honour. And (to the Glory of Thy Selfe, and Comfort of Thy Servant) Continue to me the use of all I have, and Give me Grace, not to abuse any, that Thou maist Continue all, for Jesus Christ His sake. Amen.

Prayers for Particular and severall Occasions and Conditions.

Prayer for One in Prosperity.

MY Prosperity is Thy Gift O God! Not to make me Proud and Potent to Despise and Injure others. Nor more Presumptuous and Priviledg'd to neglect and offend Thee; But to oblige and engage me more against Sin, and Enable and Encourage me to Thy Service. And let Thy End be my use of it, O Lord!

What Thou Bestowest as a Blessing, let me not Turne to a Curse, and of a Staff of Help make a Sword of Mischief, lest Thou take mine away, and draw Thy Sword against me, and Cut me off in furie, and Cast me for it into everlastirg Adversity. Prov. 1. 28.

O let me be better Resolved, and it, better Employed, that Prosperity may be not my Onely, but Little Heaven, A Signe of Thy present Favour, and Type of my future Felicity: Where I shall prosper without Sin, or change for ever. As an Advance to Thy Service, Lord Continue it; if an Hindrance to My Salvation, Remove it! Let me not

not Prosper for a Time to Perish to Eternity. Sanctifie it better to me, or Take it from me, for Jesus Christ His sake, *Amen*!

Prayer for One in Adversity.

ADversity is my Lot, but Thy Will, O Lord! So let me Eye it, and Improve it. To Reclaime me from Evill ways, and Approve me in Good. If so grievous to beare it for a Time, O God, what is it, to suffer it, and ten Thousand times more misery then it, for Ever! If I be Ill then, let it be Thy *Rod* to Reclaime me! And if Good, Thy *Staffe* to make me stand better in Grace, and Advance unto Thy Glory; Thy *Fan* to Purge me, Thy *Furnace* to Prove me. So Adversity to my Body, be the Prosperity of my Soule, let it come and Welcome O Lord! That my Soul may at last Everlastingly Prosper with Thee, in that Day of Blisse which knowes no cloud of Ill, nor End of Good, to Eternity!

Heb. 1. 6. Psal. 23. 4. Jer. 15. 7.

Since it is a Signe of Thy Mercy, or Badge of Favour, and Means of Glorie, let me not be Impatient for it, or Ill under it; lest I Perpetuate my Woes to Two Worlds, and whom

1 Cor. 11 32 2 Cor 4. 17.

Thou haſt but for a Time, make my ſelf Miſerable for Ever.

Jac. 1. 12. Jeſus! Who didſt go from a Croſſe to a Crowne, and doſt Croſſe me, to Crowne me! Let me carry mine patiently, that I may Come to Thy Throne, and not Caſt my ſelfe from a Croſſe of woe, into a Gulph of Confuſion.

From ſuch Miſcarriage under it, Lord deliver me! Dear Jeſus, By the Merits, and Example of Thy Holy Croſſe, and By the Virtues and Work of Thy Holy Spirit, Doe it for me, Sanctifie it to me, I beſeech Thee, *Amen, Amen!*

The Guardians Prayer.

O Thou Great Protectour of all, but Eſpeciall Patron of the Poor and Deſtitute! By Thy Providence I am a Guardian, O give me Conſcience to be a Good One. Let me Conſider that though the Father of my Childe be dead, and knows nothing that I doe; Thou liveſt, and ſeeſt and obſerveſt all, Who art both the Guardians Judge, and the Orphans Father. And will
Deut. 10. 18. ſurely call me to an Account, and Con-
Iſa. 1. 23. demne me, if it be injurious to His and

Thy

Thy Childe. Let me not therefore dare to make an Orphan a Prey; Let me not Cause or Suffer Spoile to be done to his Manners or Goods, lest his vices and miseries be required at my hands. Let me care for him as my own; yea so much the more, because both His Fathers Will, and Thine, have Committed him to my charge; and to shew Love and Faith to him, will evidence an affection good, not by Nature onely, but Grace. Let me care for him as Thine Own, and be no more false to the Son of Thy Bowells, then to the Childe of my own. That at the Great day of Reckoning, I may say with comfort. *Behold me and the Children whom Thou hast given me! And Thou maist say to my joy; Well done good and faithfull Servant, Thou hast been faithfull in a little, be Thou ruler over much!* Lord, let me so Doe now by Thy Grace, and Doe Thou so say then, in Thy mercy, for Jesus Christ His sake, *Amen.*

Isa. 8. 18.

Mat. 25. 23.

The Orphans Prayer.

OThou Ever-living God and Father of all, but especially of the Fatherlesse! Be Thou Mine, Good Lord! My Father hath left me a poor Orphan

Psal. 68. 5.

phan on Earth, Lord, be Thou my Father! Provide for me as a Father against all Wants; Protect me as Thy Childe against all Wrongs! Eaſe me as a Father, of all my Cares! Comfort me as Thy Childe, in all my Griefs! Inſtruct me as a Father, in all my wayes! Correct me as a Childe, for all my Errors! Defend me as a Father from the hands of my Enemies! Commend me as a Childe to Good Guardians, (Thy Angels!) Bequeath to me as a Father, my Portion on Earth! Prepare for me as a child, Thy Inheritance in Heaven! Give me (as my Father did) His Bleſſing to be Thy Servant; and give me (what He could not) The Grace to be Thy Child. For *Dependance*, For *Obſervance*, For *Patience*, For *Contentedneſſe*, For *Humbleneſſe*, For *Feare*, For *Love*, For all Child-like Duty, Lord Give me Thy Grace!

Pſal 91. 11.

1 Pet. 1. 2.

Let all my Fathers Goodneſſe ever Live in my Life; and let all His Ill, be Buried at His Death; But after Thy Fatherly Precepts and Example let me ever live, in whom there is no Ill at all, but all manner of Goodneſſe! O Give me Grace ſo to Bee, and live, As Thy

Thy Poor Child, So Thy Good Child O Lord. That Thou maiſt be Twice my Father (as Thy Orphan and Saint) I may have Thy Double Portion, both of Protection, and Salvation! Thou maiſt be to me a Double Bleſſing (My Sheild and Crowne.)

O Jeſus! that *wouldſt not leave Thy Children Orphans and Comfortleſſe*, have Care, and Comfort for me Thy Poore Orphan and Child. Take Care for me on Earth, but eſpecially for heaven! Have Care of my Life, but above all, of my Soule. For Thy tender Mercies ſake, be my Keeper and Comforter for ever. *Amen! Amen!* Pſal. 84. 12. Joh. 14. 18.

The Magiſtrates Prayer.

O Thou Soveraigne of the World! I am Superiour to Others, but Subject to Thee, And by Thee, and for Thee, am made their Superiour! Let me not then doe injurie to any, leſt I ſuffer puniſhment from Thee, for doing ill both Againſt Thee, and by Thee; In whoſe Roome, and for whoſe ſake, I ſtand above others in Authority! By my Place, I have Thy *Name*, O God! By my Power, let me not make my ſelfa *Divell*, leſt when I dye (as I muſt 1 Tim. 6. 15. Pſal. 2. 10. Rom. 13. 1. Pſal. 82. 6. 7.

doe) as a *Man*, Thou give me to the Tormentour for my Crueltie, & Iniquity, and make me for ever the Subject of Thy Wrath, and His Tyranny. Lord Jesus, make me do right in thy Name, that I may not Suffer Ill to all Eternity, I beseech Thee, for Thine Infinite and Endlesse Mercy, *Amen!*

The Subjects Prayer.

O Lord! What Thou hast made me, let me be, content to be, Subject unto Power above me; *Subject not for wrath only, but for Conscience sake*, because Thou hast so made both Me & the Power! If I Resist the Authority Thou hast Ordeined, I am Twice a Rebell both against Heaven and Earth, (God, and Man the Deputie of God! O! Let me not Dare it, lest a Double Plague befall me for it, in Earth & Hell. In my just Magistrate, let me see Thee (Thy Power in His Scepter, Thine Ordinance in His Power) And seeing both in Him, Conforme to His Will; when it Contradicts not Thine: But if visibly Crosse to Thee, My Soveraigne Lord, let me not Obey Him, lest I Rebell against Thee, And for Fearing Man before God, be cast into the Prison Prepared for the Devil. Where Eternall Torments shall

Rom. 13. 5.

Rom. 13. 2. 6.

Acts 5. 29.

Dan. 3. 18.

Mat. 10. 28.

Mat. 10. 38.

shall lye upon me (Soule and Body) for following His Conduct, who Himself first Rebelled, and since Tempts all to Rebell against Thee. From Rebelling against just Authority, Keep me; and from Complying with Unjust, Deliver me, lest My Obedience as well as My Disobedience, Damne me! Keep me from both, and Deliver me, Deare Jesus I beseech Thee! *Amen, Amen.*

The Master's Prayers

O Lord! I have a Servant, but am Thine! And so He is my Fellow, Made by the Same Hand, Bought by the Same Blood; So, let me Eye him, and Use him, and not as my Slave. Let me not be Cruell to him (Back or Belly;) Not injurious to him (Soule or Body;) Let me doe nothing Unjust or Unmercifull to him, lest Thou who art Just, deny to be mercifull to me, Job. 31. 13. 15. Gal. 3. 28. Mat 18. 33.

As He is my *Servant* by Thy Providence, he is my *Brother* by Thy Grace; A Servant to me in my Family, but *Heire* with me of Thy Kingdome: So let me Treat him as a Brother, and Use him as Thy Son, that Thou maist not for my Tyranny Disclaime me for Thy Child, & Discard me from Thy Crown. 1 Tim. 2. Gal. 3. 29.

So

So bee it, For Jesus sake, from me to Him, that it may never be So from Thee, to me. *Amen.* O Lord, *Amen!*

The Servants Prayer.

Eph 6.5. Col.3.22. 23. IN my Christian Master, let me see Thee, O Christ, and so Serve and Observe Him; Not because His Eye is upon me, but because Thine, Sees me.

1 Tim.6. Tit,2 10. And the more I do Professe for Thee, the more Faithfull and Dutifull let me be to Him; Least whilest I Pretend to Religion, and Thy Honour, I raise a

1 Tim. 6. Blasphemie, and Scandall on both: Let me not looke at Thy Blood, which hath made me Equall with Him, but at Thy Providence, which hath made me Subject to Him; and at Thy Will,

Heb. 2. 9. Col. 3. 2. Eph. 6. who wilt have me Obey and Serve Him: From being guilty of ill Service to Thee, & Him, (Against both my Master in Heaven & Earth & Drawing Religion into the Conspiracie, Deliver me Good Lord, for Thy Mercies sake! *Amen.*

The Physitians Prayer.

Jam 5. 8. O Lord! if I be Any thing, it is by Thine Ordinance, and as Thy Instrument; By an Understanding and

Use

Use of those Creatures and Meanes, of which Thou art the Author: If I Cure then, let me not Usurpe Glory from Thee! If I Miscarry, let me take the Infirmity upon me! And O Lord! Since I am a Man (not God to Heale) Preserve me I beseech Thee from all Wilfull Neglect and Hurt; and Pardon what is of Ignorance, and Involuntary! O Thou Great Physitian, who dost never Erre, nor faile to help when Thou art pleased to take in Cure! In whatsoever I shall Direct, or Doe, let Thy *Wisedome* goe before me, and Thy *Blessing* along with me, that *Successe* may Come after me! And as I take Care of the Rich for my Sake, let me Tender the Poore, for Thine. A Patient For whom Thou wilt both pay Thy Blessing on my Labours, and Thy Blessednesse on my Selfe. For whose Cure, Thou wilt both Satisfie me with Thy Comfort Now, & Hereafter with Thy Glory! So be it, Deare Jesus, Thou Good Physitian of Mankinde, and Me, when all were Destitute, Sick and Poore, and had nothing to offer for our Health. Let no Fee be so welcome as Thy Favour! Let me Heale like Thee, that I may be beloved

Col. 4. 14. Psal. 147. 3. Psal. 103. Mat. 25. 36. 40. Mar. 8. 16 Luc. 4. 18.

ved of Thee, and of Thy Heavenly Fa-
ther, In, and For Thee! *Amen, Amen.*

The Patients Prayer.

Job.13.4 Mar.5.26 2 Chron. 26 12. O Lord! I seeke Help on Earth, but Hope it, from Heaven (without erour I cannot otherwise seeke and Hope.) Let me not then make my Physitian my God, lest Thou Smite me with Sickneſſe for Robbing Thee of Thy Glory. Nor let me neglect The way to Health by Him, lest Thou Deny it me, for Going againſt Thy Providence: Truſt Thee I muſt, but not Tempt Thee; Beleive Thou canſt Save without Meanes, but not Tye Thee to Heale by Miracle! So then, let me by Him, seeke to Theo, and Doe Thou So Direct His Thoughts, that He may not Erre about me! So Bleſſe His Rules, that I ſuffer not by His Errour! But by Thy Bleſſing on me, and Him, may Finde what I ſeeke, and Have what in Thy Name I Aske and Hope; Health to *Serve* Thee more Cheerfully, and live more Comfortably. For which end, with my Bodie's, Give me my Soules Health, Thy Grace, Good God! beſeech Thee. And let me now and ever above all things Aske, and

pſal 41.4. Joh.12.40

Seek

Seeke, and Finde That, with Thee. Luk. 4. 23.

O Jesus the Physitian of Bodies and Souls! By the vertues of that Balme and Spirit of Blisse (Thy Blood and Holy Ghost) shed to Heale and Save me! For Thy Mercies Sake, for Thy Merits Sake, Deare Jesus, Give both to me! *Amen*! *Amen*!

The Lawyers Prayer.

O Lord! When I *Plead* at the Bar, let me thinke Thou art the Judge, that I may not dare to Pervert or Puzzle Right! Psal. 82. 1

When I give *Councell* in my Chamber, let me see Thee by my Chair, that I may Feare to Advise, what I know to be Ill! Lord! If I be not blinde, I may see Thee, there! All Judgement is For Thee, and Before Thee, Over Him that Sits on the Bench, and stands at the Bar; thou art Chiefe Justice, and Judge: (Thou *art about my Bed and Paths*) and lye I, or stand, or sit, or be where I will, *Thou Spiest out all my waies*! O Then! let me not Take Fees from man, till I Give my Soule to the Divell, and with *Judas*, Hire away my Salvation, for Fee. Deut. 1. 17 2 Chron. 19. Psal. 139. 3 Mat. 26. 15

Let me Councell and Plead Wrong for

Isa. 1. 17. Prov. 31. 9. Prov. 14. 21. Job 29. 16. Mat 25. 34. &c.

for None, but Right for All; and for none more than those who want Purse and Power, to maintaine their Right. That what I lose at Mans Barre I may finde at Thine, Who wilt Pronounce me Quit for such Acts of Mercy, and Require no other Evidence for my Inheritance of Glory: let the Poore be my Client now, that at That Day, I may be Thine; And Thou, who art my Judge, maist be my Advocate. Plead For me, Acquit me, Crown me, Bequeath the Kingdome to me.

Deare Jesus! Now, and Then, be't ever so With me, and To me, By Thy Grace and Merits, I beseech Thee, My God, My Judge, My Soveraigne Lord, and Onely Saviour, *Amen*! *Amen*!

The Clients Prayer.

WHy wait I so much on man, and so little on Thee, O Lord! Why so much Cost and Paines to save my Estate, and so little to save my Soule? Why such Unwearinesse to have my Will, and such Tediousnesse to doe Thine? By this eager following of my suits with Man, let me learn to be more Diligent and Devout for Thee, O God.

Yea,

Yea, even so, I may Prosper better in my Earthly Suits, (Thy Blessing can make me Prosper; Informe Counsellors, Move Jury, Rule the Judge.) They will not Miscarry, if Thy Favour be my Solicitor! O let me be Thy Client O Christ! Psal. 37. 5. Psal. 4. 12.

In that Great Case, and Cause of Salvation, (at that Great Day) be Thou my Advocate. And let not my Neglects of Suits and Supplications and Service now, be cast upon me in Thy just Judgment. When I cry to Thee my Judge for mercy, Then, Lord speed me in my Suit now, if Thou seest it good; but in that mighty Cause of a Kingdome and Eternity, let me not be cast. Mat. 25. 35. & 40.

O Jesus that art to be my Judge, let me finde Thee to be my Jesus then, and not now therefore neglect Thee my Lord and Christ; not for my Will, or Gain, or any Losse or Lust, I beseech Thee Good Lord, *Amen, Amen.*

The Courtiers Prayer.

WHat is Thy Favour O King of Heaven, when so much to be a mans Favourite! If he can, and will do much for his, what canst Thou, wilt Thou Esth. 6. 5.

Thou not, doe for thine? *O* my Go
let me not by any bad or base Act
seek Mans, to a losse of Thy Fa
vour!

What is the Glory of Thy Court
when so much in Mans? What Ocean
of Delights in Thy House when Their
swim with such Pleasures? O Lord
let not the Gawds and Glories of t
Earthly Court, Keep me from the
Joyes and Honours of Thy Heavenly
Kingdome! By an Inordinate Pursu
of them, or any thing on Earth, let me
not draw on me, the Displeasure of
Thee the King of Heaven, lest I be
Disgraced and Discarded Thy Palace
and Presence for ever, for Doting so
much on those Vanities and Toyes of
Time. Even then when Temptations
Court my senses most, to neglect my
Gen. 39. 9. Soule, let me Keep a Court of Conscience cleare before Thee, that Thou maist therefore value my Service more,
1 Cor. 9. 25. and Give me a Greater Reward of Glory; Even a Crown (above all
1, Pet 5. 4. Diadems on earth) of Honour with Blisse and Immortality. So be it O
Isa 42. 4. King of Heaven I beseech Thee, for his sake, who is the Prince & Favourite of Heaven, Jesus Christ our Lord, *Amen.*

The

The Beggers, or Poor Mans Prayer.

O Lord as by Thy Providence I am Poore in Eſtate, by Thy Grace make me poor in Spirit, that whileſt I am a Begger on Earth, I may be an Heire of Heaven, Preſerv'd from Pride, which makes the Soule Bankrupt of Grace, and caſt into the Priſon of Hell, (Bleſſed, Bleſſed then be the Providence that made me Poor !) Prov. 22. 2. Mat. 5. 3. Jam. 4. 6

But let me not neglect a Part in Heavenly Bliſſe, that have no Portion of Earthly, leſt I bring Two Worlds of Woes upon me in Earth and Hell; For Time and Eternity.

Jeſus, that waſt *Poore to make me Rich,* let me beare my lot, becauſe I am but (as Thou waſt) poor on Earth; and teach me to Improve my poverty, that I may be (as Thou art) Rich in Heaven. If Riches hinder from being ſo Rich, keep them from me, I beſeech Thee; let me be a Begger, that I may be Bleſt: Give me Poverty ſo it bring me to Felicity. By thy Providence and Grace, beſtow that on me: Take not this from me, Lord Jeſus *Amen.* 2 Cor. 8. 9. Jam. 2. 5.

The

The Hearers Prayer.

Luc. 4. 20. 1 Pet. 2. 1. 2. Luc. 8. 14. Act. 10. 33. Isa. 58. 2.

KEep me from Wandring Looks and Thoughts but especially from Fixed Lusts, O Lord! without Pride and Prejudice, let me Heare, Resolve to Learne what Thou dost Teach, and to Doe whatsoever Thou shalt Command.

Ezek 33. 32. Luc, 8. 18. 1 Iohn. 4. 1.

For Fashion or Custome, let me not Heare; Or to passe Time, or please Others, or my Self: But as a Duty (not Civility) out of Conscience, not to Humour, but Better my Soul. And Give me a Discerning Spirit to Keep me from a Deluded One! Let me not Believe every Word I heare, lest I make a God of Man: And Ill, or Error, let me not credit upon any mans

1 Reg. 22. 22. Isa 8. 20. Creed & Decalogue. Act. 17. 11. Gal. 1. 8. 2 Joh. 1. 10 Heb. 13. 17.

Word, lest I make the Divel my God. With Judgment let me Hear, and According to known Rules of Truth and Goodnesse, Discreetly judge what is New, and other, to be false and naught: Yet let Me not Sit (as a Judge) to Heare and Censure, but Submit to Those, who from Thee, have the Charge and Oversight of my Soule.

And what I Learne let me Doe that my Hearing may not Aggravate my

my Sin, but Advance my Happineſſe! So let me Heare, and Doe, I beſeech Thee for Jeſus-Chriſt his ſake. *Amen!* *Amen!* Joh.1.5. 22. Jer.1.22. Luc.11. 28.

The Husband-mans Prayer.

O Lord! I Toile in vaine, if Thou doſt not Bleſſe me! Bleſſe Then the Labours of my Hands, I beſeech Thee! Let me Reap what I Sow, and Receive what I Hope for; And take care to Enjoy honeſtly to my Comfort, others Good, and thy Glory, what I Reap and Receive! Pſal.127. 3.5. Hag.1.9. 10,11. Hag.2.17 Mal.3.10 11. Prov.3.10

As my Labour is Eden-worke, let me (to my power) Preſerve a State of Innocency in it, and with it, Having Enough in my Arms, and a Paradiſe in my Breaſt (Thy Bleſſing with the Peace of my Conſcience.) Gen.2.15

Lord! let not me take paines to have my Field Fertile, and let my Soul lye Barren! A Barne full of Goods, and Heart Empty of Goodneſſe! Let me therefor Plow up the Fallow grownd of my heart, by Repentance. *a* Caſt into it, the Pretious *Seed* of Thy Word in due Seaſon, *b* with Faith. *c.* Harrow it, with Pious Meditations *d.* *Fence* it with Wholſome Precepts, Phil.4.7. Joh. 6.27 Heb.6.8. *a* Jer.4.3. *b* Luc.8. 11. *c* 2 Tim 4 2. Heb.4.2. *d* Pſal.1.2 Luc.2.19

Ask

e Isa. 55. 10. Aske, and Wait (as the Sun and Early and Later Raine *e*) The Influence of Thy Heavenly Favour, and Spirit (in f Mat. 12. 13. Humble Prayers.) That (as Good Ground) *f* I may not be *Barren and unfruitfull in the Knowledge of our Lord Jesus Christ*, but *filled with the fruits of Righteousnesse* ; *Growing* in Grace, 2 Pet. 1. 8. Psal. 2. 11. 2 Pet. 3. 18. To the *Encrease* of God, That at the End of the World, when the *Tares* of Phil. 1. 11. the wicked ones shall be Bundled and Col. 2. 19. Burnt in Fire, I may (as Thy Good *Wheat*) be Gathered and *Garnered* in 1 Thes. 3. 12. Rooms of Blisse. And in the Mean Mat. 13. 30. time Have a Former Harvest of Peace Eph. 6. 9. on Earth, Till the Latter come of Thy joy and Glory in Heaven.

O Thou Great and Blessed Husbandman of Souls, Teach me this Holy Husbandry of my Heart, so to Thrive Joh. 15. 11. in Grace, that I may Grow Rich in Eph. 5. 16. Glory.

And when my Life is cut down by 1 Tim. 6. 18. 19. Death, my Soule may be laid up in the Mansion of Immortality, Through the Pretious Merits and Operations of Thy holy Blood, and Spirit, O Lord. *Amen, Amen.*

The Tradesmans Prayer.

TO Buy and Sell, Thou dost Allow, O Lord; But Deceits and Dishonesty, Thou dost Condemne! Let me not Condemne what Thou Allowest, Nor Allow, what Thou Condemnest! Levit. 25. 14. Levi. 19. 13. 1 Thes. 4. 6.

What I know to be Ill and Unjust in my Way, let me not Do at all. What I doubt, let me seek to be Informed, that I may Know, and accordingly Doe! Let not *Custome* in Ill Take away the Sense of my Conscience; Nor Community Carry away my Soule, against Thy Law, and Its Light. Exod. 23 2.

O Lord! Thy Heaven is no Ware to be exposed by me to Sale! O let me not Sell my Soule with my Commoditie, left I give away My Salvation to the Bargaine! *What will it profit me to gaine the whole World, and lose my own Soule?* Or, What shall I *take in exchange for it?* shall I then, Swear, Lye, Oppresse, Extort, Mete, Weigh, Cheat it away, for a little Gaine? O Keep me form that Miserable Merchandise, This Wofull Exchange; To Take a little Money for Mat. 16. 26.

that

Act. 20. 28. that which Cost so much Dear Blood? For a poor *Penny*, to Sell so Rich a *Perpetuity*! Let me not make my self a Miserable Bankrupt to Eternity, to save my self from being a Begger for a Time! Yea, in the way of Diligence and Honesty, Thou canst make me Rich; *a* And if I doe forsake thy way, Thy Curse may Meet me *b*, and justly make me a Beggar on Earth, who have so wretchedly made my self a Bankrupt in Heaven. Lord let it never be so with me! If my Bags below be Empty, let them be full above; Let me not be Rich in State, and Poor in Conscience. A Prince Abroad, and Peasant at Home. Have Abundance in my Factory, and nothing in my Country.

a Prov. 10. 22. *b* Psal. 34 10. Mat. 6. 33. *c* Job. 20. 15. 16. 9 Heb. 2. 13. Eccl. 9. Hag 1. 6. 1 Tim. 6. 9. Prov. 28. 20.

In the way of well and Just Doing, make me to Depend upon Thee, and Pray Blessing from Thee; and in that good way to make us Rich, Lord give it me, I beseech Thee, for His sake, *who became Poor, to make us Rich*, Jesus Christ our Lord, *Amen*!

c Luc. 12. 33. Heb. 11. 14. 15. 16. Psal. 49. 17. Luc. 12. 21.

Tutors or Teachers Prayer.

O Lord God, *Father of Lights, from whence cometh every good and Perfect Gift.* Iam. 1. 17. Exod. 36. 18. Dan. 1. 17. Prov. 3. 6.

All Arts, are thy Works. Thou art the first Master and Teacher of them all! I pray Thy Blessing therefore on me, and the Children of which I am the Teacher!

Let me *Carefully* Consider, that I have so many, Fields to Till, as Children to Teach, & accordingly to Tender them. Not harshly to Teare, but gently to Breake up these Fallow grounds, and Diligently to Sow the Seeds of Knowledge and Vertue in their Minds, and Wills. And Patiently to Expect from Heaven, (in due Season) the Fruits of what I sow.

Let me *Prudently* Observe, What Each Parcell of Ground will best Bear, That I may not Over-cloy Some, and Undersow Others, but justly Distribute and Measure out my Seed.

Let me *Conscionably* Consider, that Children are not more their Parents, than Thine; Put by Thy Fatherly Providence into my hands, the better to Polish and Perfect their Mindes; and Heb. 12. 9.

Luc. 16. 2. that Thou wilt one day call me to an Account for Thy Jewels!

Let me *Comfortably* Consider, That they are Mine as well as Thine. As Fashioned and Formed by me to Know-
Psal. 34. 11. ledge and Goodnesse, I am Father of
2 Cor. 6. 11. their Mindes, and they, The Begotten and Borne of my Paines and Cares! And Their Soules from my hands took that First Seed, by vertue of which Through Thy Grace, they grow to be Good Children in Thy Church, and Heires of Thy Joyes.

Lord, let me every way Conside, with *Care* and *Wisdome*, and *Conscience*, and *Comfort*, Thy Providence with their Capacity, and My Advantage with Thy Interest; That I may Serve That, and Observe This; And Preserve This, and Promote That. That so I may at that Day Give up my Account with joy, and say, *Behold I and the Children whom Thou hast given*
Isa. 8. 18. *me*! For which End the better to Discharge my Duty to Thee and Them, I humbly beg Thy Fatherly Blessing on me and my Children! Bestow it on us for Thy Christ His Sake, O Lord! *Amen.*

The Schollars, or Pupills Prayer.

O Thou Eternall Fountaine of all Wisdome and Goodnesse, give my Heart a Capacity to Containe so much, as Thou seest to be most for my Blisse and Thy Glorie: And Poure from Heaven so much into me, as will Fill my Capacity! And Blesse Those Hands on Earth, by which Thou in Thy Providence art pleased to Derive it unto me! And let me with all Diligence and Willingnesse be ready to Receive and Take it into my Heart, and not Heedlesly Spill and Lose out of my mind, what They and Thou dost so put in. Psal. 36. 9.

And Teach me, as *Knowledge*, which will make me a Man (not a Beast;) So *Vertue*, which will make me an Angell above Man! And, as I have much Reverence for Those Masters, who teach me Knowledge, let me have most, for those Divine Ones, who teach me Thy Service. And Double Honour let me ever Have and Give to those, who teach me Both those Good Lessons of Knowledge and Vertue. And furnish me with all Learning both Humane and Heavenly, to make me live Psal. 49. 12. Luc. 20. 26. 2 Pet. 1. 4 1 Tim. 5. 17.

Ever well, both for Time, and Eternity.

Prov. 8. 12. Col. 1. 19. Col. 2. 3. As I am Mans Schollar, make me ever Thy Disciple, O Christ, *Wisdome* of the Father; In whom (as Waters in the Ocean) *are all the Treasures of Knowledge.*

Enrich me with some measure of thy Heavenly Understanding! Give me Wisdome to Know and Beleeve Thee, and Grace to Love and Serve Thee, and withall Reverence to observe my Tutors and Teachers in and for Thee. And doe Thou blesse their Studies and mine, that they may Convey all good Learning fit for me, from Thee. Lord Jesus grant all this Good to me, for Thy Great Mercies sake! Amen!

Single persons Prayer, Intending, For, or Not against Marriage.

O Lord, who knoweſt what Condition is best for me, and disposest all *for good to those that love thee*; Rom. 8. 28. Let Thy Hand of Providence lead me to that Course Thou seest best, whether a Marryed, or Unmarryed life.

If my minde encline to Marriage, let Wisdom goe along with me, and Thy Grace guide me to make my Choice!

And

And since out of all Mankinde I am to Cull, & Take my self One, with whom to Bed, and Board, and Dwell, and live in weale or woe, till death; Let me, look out One of that *Goodnesse* of Spirit which I ought to Love; and of that *Likenesse* to mine, which will make me more naturally to Love as I ought. Then let me Consider the *Stock* and *Branch* in and on which I am to Graft, & the *Root* on which I must maintain Branch and Fruit in that Stock (next to Soule and Body) Honest *Parentage* and *Meanes*. 1 Cor. 7. 39.

Let not the World carry me away to look above all, at Estate, lest I Wed my self at once to a* {*Wife* and *Woe*, *Husband* & *Firebrand*,

And let not my Friends Drive me to such a Match of Mischief, lest they entaile upon me more Troubles then Meanes, and become Parents as much of my Misery, as my Body. Without them, let me not dare to Contract so great a business, lest I have their Curse; And with them make me feare to strike no better a Bargaine, lest I want Thy Blessing. Encline my heart and theirs Good Lord, not to the most wealthy, but happy choice, That I may

* *As the Sexe is, that sayes this, say either.*

Gen. 20. 21. Gen. 27. 46. Gen. 28. 1. Gen. 34. 6.

live with content (the Heaven o
Earth) and dye with Comfort, becaus
I then go to a better Heaven. Wha
will bring me those Two *Good Estate*
make me, and them Esteem and Va
lue, for my Richest Match.

And do Thou by Thy Providence
and Mercy make it for me (if any) fo
Jesus Christ His sake, *Amen.*

Single Persons Prayer, Resolving Virgi
life: or, The Virgins Prayer.

1 Cor. 7. 34. SInce I have a Will to Containe m
Sself in Single life. and choose it fo
a Freedome from Worldly Cares an
1 Cor. 7 32. Troubles, the better to Intend wh
Mannage the businesse of a Holy an
2 Cor. 7. 7. Happy One ; Give me O Lord th
Gift to my Will ; and Conscience
with both, to Have as a Body for hi
unknown to Man, so a Soule for al
Fidelity well known to Thee : Le
my Soule take Thee my Deare Redee
1 Cor. 11. 2. mer for my Husband, and doe Thou
Eph. 5. 23. 27. make me Thy Chast and Undefiled
Spouse. Thy Bed (in my Heart) make
me to Keep without blot, that Thou
Cant. 2 7. maist sleep there in my Peace, and I
rest in Thine. And when the Joyfull
Jer. 6. 16, Marriage day shall come and Thou
Mat. 11. 28. The Blessed Bridegroom Appear in

all

all Thy Glory, I may have for my Double Virginity, a Double Honour and Crowne (One for my Virgin-Body, and Another for my Virgin-Soule.) Apoc. 14. 4.

How resolved so ever, let me not Vow that of my Body, left I lay a Snare for my Soule, and Satan take me in the Snare; but with as much Conscience and Constancy set my self to maintaine that Estate, as if under a Tie of the strictest Vow. And more conveniently, because with more Freedom then a votary in those Bonds, as without all Tye, but of Conscience. 1 Cor. 7. 5.

Whatsoever my Condition, by Thy Providence shall be; Give my Soule the Gift to Keep Her selfe Perpetuall-Virgin before Thee. Make me remember my End to which I goe, and the Time when Thou wilt come. That I may Timely Prepare the Oyle of Grace in my Heart, sufficient to hold out in the Lamp of my life. That (if not a Double) I may be found a Wise Virgin by Thee. And when the Secure, and Fooliish shall be Barr'd and Excluded the Doors of Blisse, I may be let, and taken into the Mansions of Thy Eternall Felicity. Blessed Bridegroom of Mat. 25. 8. Mat. 25. 4. Mat. 25. 10.

my Soule, for that happy *Marriag*, *Meeting* and *Dwelling*, ever Fit me, and to it, in Thy good time Bring me, For Thy Great Mercies, and Merits Sake, *Amen*, *Amen*!

The Martyrs Prayer, or for One unjustly Condemned, and to be Executed.

Psal. 94. 2.

O Lord and Judge of the World! It is hard for Flesh and Blood that deserves not Bonds, to Heare, and Suffer the Doom of Death; Yet since it is not without thy *Providence* that I must suffer by the sin of others; not against thy *Justice*, since by thy Law I deserve to die for my own; nor against *Honour*, since to Die innocent is to be Crown'd with a Martyrs death; nor against *Blisse*, since suffering for Thy sake will raise up my Body and me at the last day to a more Glorious Crowne; nor against thy *Goodnesse*, for thou wilt Acquit my Innocence at that day, though Man condemne me now for Guilt. Let me suffer as a *Christian*, though used as a *Heathen*; and depart as a *Saint*, though I die as a *Malefactor*. With *Prayers* in my Mouth, *Courage* in my Spirit, *Hope* in my Heart, and *Comfort* in my Conscience.

Mat. 10. 29. 31. Rom. 6. 12. 1 Pet. 4 14. 16. Mat. 5, 10. 11. 2 Tim. 2. 12. Jam. 1. 12. Apoc. 2. 10. 2. Thes. 1. 5 6 7. 1. Pet. 4. 16.

ſcience. If my Blood be ſpilt by the *ignorance* of Men, *Father forgive them that know not what they doe*! If of *Malice*, give them Repentance to waſh off their Guilt of Blood: If I cannot ſatisfie them, and make them ſee my Innocence, let me Bleſſe and Magnifie Thee that I have it. Heb.12.2 Act.2.1.15 Act.8.60 Job16.19

O what a Horrour is it to Die with *Guilt*, when ſo much Trouble to Die even with Innocence! Bleſſed, Bleſſed be Thy Name O Lord, that I am clear of that for which I am to die! That I ſhall ſleepe my laſt in a Martyrs *Chaire*, and lye Buried in my Saviours *Bed*. A *Witneſſe*, of my Truth with Blood, and *Defender* of Innocence, to Death! With that Spirit and Conſcience, which would (by Thy help) be Martyred for Thee, (Thy Holy Truth) O Chriſt!

O let me not Blot my Innocent life, by too much ſhame or dread of Death. Let men know, it is Conſcience of my common Sins, (not that which is Imputed to me) which makes all my feare to Die; Becauſe then to appeare before That Great Judge, in whoſe Sight (if He enter into Judgement) No man can ſtand that doth live. And therfore Heb 9.27. Pſa 143.2. Pſa.130

take Courage, becauſe I can, and doe Appeale to that Righteous Judge, who is Witneſſe to my preſent Innocence, and will Pronounce it as Judge in that Day, at His Dreadfull Barre; When Angels and Men ſhall be made Witneſſes of that Juſt *Sentence* of His for me, for want of which now I am made a *Spectacle* to the World, to Men and
1 Cor. 4 9 Angels! When Judge and Priſoner both muſt ſtand at the Bar; and Judges (unjuſt ſhall be Condemned, and Innocents (Condemned) ſhall be Acquitted Yea, the Innocent ſhall Judge their Judges.

1 Cor. 6. 2. To the Judgement of That Day, le me Refer my Cauſe. To Thy Mercy
1 Pet. 2. now commit my ſelfe. To Thy Pitty
23. Commend my Enemies! To Thy Bleſſing my Freinds. To My Saviours Boſome, my Soule. To His Bed, my Body. To Reſt and Sleep, Till He awak
Phil. 3 21. it to His Glory, and my *Immortality*
1 Thes. 4. 14. in Heaven Where my Innocent Soule
1 Cor. 15. (waſhed with His Blood and made ful-
54. ly Innocent) * ſhall With His Holy
* Apoc. 7. Saints and Angels live with Him in joy
3 4. of All Good, and never ſee, or ſuffer,
1 Theſ. 4. more Ill, to Eternity! So be it O Lord,
17. To my Enemies, To my Freinds, To my
Apoc. 7. Body,
17.

Body, To my Soule, To my Selfe; So be it, now and evermore. *Amen, Amen!*

The Prisoners Prayer.

THough my Body be Bound, Lord! let my Spirit be Free! Nor Captive to Satan, nor Vassall to Lust! Let Thy Mercy therefore free me from the fetters of Guilt, and Thy Grace Deliver me from the Power of Sin. O Thou Great and Blessed Redeemer of Mankinde (by the Price of thy most Pretious Blood) Redeeme my poore Soule from Sin, and Satan, for Thy tender Pitty and Mercies sake! And let me, by the strength of an Humble and Holy Resolution, with an Hearty Repentance set my selfe to Breake off my Bonds, that Thou maist Succour me by Thy Grace, and so I may be Twice Redeem'd. Once by Thy Dear Blood; and Again, by Thy Good Spirit O Lord! And since I cannot else be once Saved, I beseech Thee, let me be so Twice Redeemed.

2 Tim 2. 26. & 3. 6 Tit. 3. 3. Pro. 5. 7. Rom. 6. 14 18.

Eph. 1. 7. Apo. 5. 9.

Joh. 8. 36 Rom 8. 2. 2 Cor. 3. 17. Tit. 3. 5.

From Chaines of everlasting Darkenesse in the Gaole of Hell, Good Lord Deliver me! and from Preferring the slavery of Sin and Chaine of Satan, before

before the Freedomes of Thy Blood and Spirit, Keep me leſt Thou Deliver me up (moſt juſtly) to that Dungeon of Eternall Death! And from Continuing, and Delighting in Sin, to the Neglect and Contempt of both My Heavenly Ranſome and Thy Grace; Hold me, that I run not after ſuch wicked and Damnable Preferment.

If Others grow more Debauch't because Reſtrain'd, (and moſt Priſoners follow the courſe of others,) let not me be ſo Deſperate, leſt I lye for it in double Chains, as an Offender both to Mans Law, and Thy Juſtice. Such Examples let me ſhun as Devils, Their Comforts as Serpents, and Their Courſes as Hell. The Company which after a Good Conſcience goes for Heaven ever, and more carefully for their preſent bondage, let That be my Choice and Uſe; ſuch let me Lead or Follow in the way of Vertue and Holineſſe. But Guides and Councells to Vice and Prophaneſſe, let me forſake, as being Every where the Broad way to Deſtruction, but in a Priſon, the High-way from One to Another, Hell. If I have run that Bad Courſe with any, let me Repent, and Returne unto a

Mat. 7. 13
Iſa. 59. 8
Rom. 3. 17
Mat. 11. 28.

Better

Better, and Goe, and Keep on in the way of peace.

That I may have a Free Soule Enfranchized in my Saviours Blood, and Ennobled by His Spirit, (even whileſt My Body is in Priſon) and a Bleſſed Soul in Thy Glory, when my *Spirit* ſhall be delivered from my Body.

Son of God, make me thus Free, Now and Then! Thou that waſt once in Bonds thy *Selfe* on Earth, but now art in the full Freedome and Glory of Heaven! My Deare Redeemer, Doe Thou ſo Free me for Thy Mercies *Sake*. *Amen*!

Prayer for a Priſoner of Debt.

O Thou Great Creditour, to whom all *Sinners* are Debtours, Diſcharge me of the Debt of my *Sins*, that I may with more Comfort Endure, whatſoever I ſuffer for any other Debt! And ſince without Repentance Thou doſt Diſcharge None, and without Amendment, allow no Repentance; Let me Heartily Repent my *Sins*, that I may have Thy Acquittance for the Debt, and Really Amend, that Thou maiſt Seale, and the World Witneſſe, my Acquittance and Repentance. Luc. 7. 41. Act. 2. 19. Mat. 3. 8. Act. 26. 20.

That

That so before Thee, I may be Quit and Free.

For Bodily liberty, Thy Will be done! Move their Hearts that have
Rom 13.8 power of it, to have pitty on me. Move their Consciences to pay me, the Charity they owe me. That as they
Mat.18. Expect thy Forgiveneſſe of their Ta-
32.&.35. lents, they may pardon me my *Pence*, leſt whileſt they exact my Debt, they Encreaſe their owne.

But let not Iniquity to any, put, or Keep on my Bonds, leſt in Going to my Priſon as a Sanctuary of Deceipt to Defraud others, whileſt I make my ſelfe Mans Priſoner, I enter my ſelfe the Devills too, lying as faſt bound to Hell, as a Gaole: And finally Cheat
1Cor.6.8. my Soule of Heaven, for Willfully
9. wronging man on Earth. If Meanes faile for my Diſcharge, let their Mercy give me mine, that for that mercy,
Mat.6.12. Thou maiſt give them theirs. If Abi-
14. lity ſerve to pay, what in Equity I owe, let me Diſcharge, leſt I live and die in debt to Thy Juſtice and my Conſcience, for which Neither will give me a Diſcharge. Let them pay what they owe Thee for Thy Love, and me for Thy Sake, in Charity! And let me pay what

what I owe them by Mans Law, and Thee for Thine, by Common Equity. That at that Great Day of Accounts, Thou maist Discharge us all for having done those Christian Offices which forbid all Injustice and Cruelty! O let us now Discharge them, and Do Thou then Discharge us, for Jesus Christ His Sake. *Amen*!

Prayer for a Prisontr of Crime.

O Lord! By my Sin, and Thy Providence, This shame and woe is brought upon me on Earth! O Sanctifie it unto me by Thy Grace, that it may keepe me from the Eternall woe & shame of Hell. Let me no longer live and lye in the Bonds of iniquity, left Thou give me up into the Devills, as well as the ,Keepers hands, and when my Soule shall be Quit of the Prison of my Body; I be had to the Prison where I shall lye in Torment to Eternity. Act.8.23 Ro.1.28. Mat.5.25 2 Pet.2.4

What the Church did not, let the Prison doe; Teach me to Feare and Serve Thee: To Repent a Bad life, and live a Better, Before Thee. Let me make a Church of my Prison, my Gaoler, a Preacher, and His Chaines Les-

sons

sons and Lectures of good life, and Piety.

But let me not be one of them which make a Hell of the Gaole; Abusing their Restraint from liberty, in an Excesse of all Villanie. Deceive, Dice, Drinke, Drab, Debauch, Sweare, Roare like Devills. The Apparition of such Vile Bodies, let me flye as Ill Spirits, and never make one of those Incarnate Fiends. Let me beleive One Hell to be too much, and not make Two for my Torment (One by my Sin on Earth, and Another for my Sin in Hell.) Let me profit better by my Prison, by the little Hell where I am, to Dread the Great One to which such Deviliſh Courses draw, and drive me. And to Learne and Goe more diligently the way to Heaven, lest I come at last to the Hell of Hells.

From such a Going out of this Prison, Lord Deliver me; and from such Helliſh wayes and workes in it, Keep me, for Jesus Christ his Sake: *Amen!*

Prayer of a Prisoner for some Capitall Crime.

O Lord God and Great Judge of the World! Since my Crimes against

against Man and Thee have laid mee in chains, and threaten mee with a sad Doom of Death, and the Curse and shame of an Untimely Grave: Let me make a Pulpit of my Prison to Preach me to Repentance, and a Sermon of my Shackles, to teach me Thy Service. Turne my Goale into a Shop, to Trafficke for Heaven, and an Exchange of all Devotions, that may Gaine me Salvation. Let me Fast and Pray, Read and Meditate, Conferre and Hear, Confesse and Communicate, and in and for these Holy Commodities of my Time and Soule, spend the Hours which remain of my Life. Weeping and wailing bitterly the Wasts which I have formerly made, and many do upon Vices and Vanities, miserably mispending precious Life and Time. Let me lose no Minutes now, that have lost so many Years already. Oh! Let me not Defer to my last Night and Howr by Repentance to make my peace with Thee my God, Considering that Eternity of my Weale or Woe, depends on those few Remains and Minutes of life: And that the Comfort of Death consists in a Good life past, not in a Present Repentance

Isa. 38. 3, Eccles. 9. 10.

pentance for ill done, when I have
longer power or time to doe it.

Make me Good Lord so wise a Me
chant of my Time and Woe, tha
may Gaine Eternall Life for Death
I Die; and Exchange a Wicked life
a Holy one, if I live. Before Thee
Great Judge, let me presently *Su*
mon my soul and Life past, and for
1 Cor. 11 31. my ill, Damne my selfe, that Th
maist not Condemne my *Soule.*

By Thee, Deare *Jesus*, the Bles
and onely Mediatour and Saviour
the world, let me Appeare and *Ap*
2 Pet. 1. 17. peale to Thy *Father* the Great Judg
to procure my Pardon, when I h
Condemned my selfe.

From Thee, O Thou *Holy Ghost*
God, and Heavenly *Comforter* of
and Sorrowfull Soules, let me h
Grace not to faile in Spirit or Du
when I make my first Appearance, a
my last Appeale.

When Justice laies my Blood up
my owne Head, Jesus let thy Blood
upon it too! Not the Guilt, but M
rits of it be upon me, then! Thy Pre
ous and Innocent, to purge my v
and Guilty Blood. By Thy Gracio
Worke, O Holy Spirit of Grace a

Peac

Peace, let it be effectuall, to purge my Soule: Present it without Spot into Thy Heavenly Hands, O Father of Mercies! Into Thy Hands, I doe now Commend it! Into Thy Hands, O. Then receive it. O Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost. *Amen! Amen! Amen!*

Prayer for a Dying Malefactour.

O Lord Jesu Christ, who thy self wast once Hanged on a Tree, for the Salvation of the World. By the Blood of Thy Crosse, be the Saviour of my Soule! My Poor, Guilty, Sinfull Soule, Save by Thy Pretious Blood, O Christ. My Hope, My onely hope is in Thy Blood, Thy Pretious Blood! O thou who didst save the Penitent Theef on his Crosse, Behold me a Miserable Malefactour on My Gibbet! A Wretched but a Penitent one! Now, now, Dear Saviour at my last Houre have Mercy on me, doe not leave me! Into Thy Mercifull hands O Lord I commend My Spirit! In Thy Blessed Merits onely, I hope for Mercy. By Thy Pretious Blood, I beg it. O let That Blood which is Enough to save a World, be sufficient to

Gal. 3. 13. Col. 1. 20.

Luc. 23. 43.

2 Cor. 5. 9.

1 Joh. 2. 3. 1 Tim. 1 15.

To Save a Soule! Let That Blood which is a Propitiation for the Sins of the whole World, be a Satisfaction for one Single Sinner, though one of the most wicked, and wretched ones in the World. And let that Holy Spirit which gives breath to all, give strength to me, now Lord in my last Hower and Agonie. By Thy Holy Spirit Sanctifie and strengthen me. Now, now Lord Jesus, my poor Sinfull Soule which Thou didst Buy with Thy Blood save from Eternall Death! My Trembling Departing Soule, Support and Save, and Take to Thy Mercy. Save me By Thy Merits, and take me to Thy Mercy, *Lord Jesus Receive my Soule. Amen! Amen!*

Prayer for a Dying Malefactor.

I Confesse Before Thee and the World, O Lord! I have lived a Wretched Sinner, but I Dye a Penitent; I have Sins enough to Damne a Thousand Soules, but Thou hast Blood enough to save Millions. I have a most Polluted Soul, but Thou hast a more Sanctifying Spirit. O Lord, Pardon my Sin in Thy Infinite Mercy, Save my Soule, by Thy Pretious Blood, and Sanctifie

Sanctifie my Soul by thy Holy Spirit! I doe, from the bottom of my heart, Repent my wickedneſſe! Lord accept my Repentance! I doe with all my heart beleeve Thee, O Jeſus, to be the Son of God and Saviour of the world, *Lord help my Unbeleif!* And I doe with all my heart and ſoule, pray the Grace of Thy Holy ſpirit, that I may Repent and Beleive as I ought, Lord grant me thy Help! Thy Grace O Holy Spirit, to Fit me for Heaven! Thy Blood O Jeſus, to Save me from Hell! Thy Mercy, O Heavenly Father to Receive me to Thy Glory. Lord Receive my Soule, for Thy Mercies ſake, Lord Jeſus Receive my Soule! *Amen!* Act. 8. 37. Joh. 4. 42. Mar. 9. 24.

Prayer of a Husband for a Wife.

O Lord! Thou haſt made the Wife the *weaker* Veſſell, yet a *neceſſary* one: Man the nobler of the two, yet the Woman next the Man. He is her Head, but ſhe his Crown! let me then *tender* her as weaker, and *honour* her as a Veſſell of worth. So *weak* let me never be, as to give her my Power; nor ſo *wicked*, as to make her the Miſtris of my Conſcience. So tyrannous 1 Pet. 3. 2. Gen. 2. 18 1 Cor. 11 3. 9. Prov. 12. 4. 1 Pet. 3. 7.

rannous let me never be, as to make her my Slave: nor so *imperious*, as not to allow her of my Counsell. Let me value her well, but my self better; and love her much, but Thee more! If she play *Eve*, let not me be *Adam*, (take the forbidden fruit from her hand) lest I give her ruine for respect; let me not make her my Foot, nor let her be my Head: Thine Authority in me, let me maintaine with love, and (hers under me) with zeale; that the yoke which lies on both, may be carryed with more comfort, & drawn on with more bliss, to me, and her, & all that is ours. As Thou lovest thy Spouse, Lord let me love mine! And as Thy Church doth love, reverence, and obey Thee; let her love, honour and observe me; in Thee, and for Thee, Deare Jesus! *Amen.*

1 Kings 21. 9. Col. 2. 19. Gen 21. 12. Mat. 19. 21. 1 Cor. 6. 14. Eph. 5. 29. 22.

Prayer of a Wife, for a Husband.

FOr Him I pray, to Thee, O God, whom thou by Thy Providence and Ordinance, hast made most Mine, of all Mankind, my (Husband and Head) That, I may pay him the Duty, which (by Thy command) I owe him, with such conscience as Thou maist acquit me;

Gen. 2. 23. 24.

me ; and he behold me not as his Crosse, but his Crown. That he may return me that love and respect which by Thy Law is due from him to me, that I may embrace him as my Refuge(not my storme.) Lord set me Study, by all *love* and *lowlinesse*, to make him mine ; and let him seek in all *wisdome* and *kindnesse* to make me his. And let both unite Prayers and Endeavours to make our selves, and all ours, Thine. That being *Espoused* to Thee on Earth, we may at last be *Marryed* with Thee in Heaven, and *dwell* together in those *Mansions* of blisse ; where is neither sin, nor sorrow, nor care, nor discontent, nor any distresse ; but a Dower of Immortality and Joy, and Glory for Body and Soul ; with Felicity, to all Eternity, even for ever, and ever : So be it Dear Jesus ! *Amen*, *Amen* !

Ephes. 5. 22. 25.

1 Per. 3. 1.

Prayer of a Parent, for Children.

O Lord ! Who by Thy favour ; hast given me Issue ; and in Thy name, Power, to blesse my Children : Set Thy seal, I beseech Thee, to my Blessing ! Blesse them with *grace* to be Thy Children, & me with grace by good example and education, to keep them Thine.

Gen. 27. 4. 49. 1.

Blesse

Bleſſe them with health, and long, and good life, (if Thy bleſſed will) and me with providence, and due care, by all right wayes to advance their good. Let me not allow my Children to be Thy rebels, and abhorr to make them ſo! Let me not ſo *diſtract* my ſoul with care for them, or *load* my Conſcience with guilt, as to convey Thy Curſe on me and them! Let my care be *Fatherly* for their Lives, and *Chriſtian* for their Soules. Believing, all Care is Pſal. 127. be vaine without thy bleſſing, and Carking the way unto thy curſe! All bleſſings of this world ſo far good as they ſerve, and help on to a better; and unreaſonable coveting of them a barr to that bliſſe. O Lord! My Children are more Thine than mine: Heb. 12. 9. (Thou art Father of their Spirits, but of their Fleſh) Let me therefore truſt Thee for them as their Beſt Father, and my ſelf with them (as Thy Phil 4. 6, 1 Pet, 5. 7. good Child) taking care to doe our duty to Thee, and *caſting all farther care upon Thee*: So be it Dear Father, for Thy Dear Sons ſake, Jeſus Chriſt our Lord. *Amen.*

Prayer

Prayer of a Child for Parents.

O Lord, who hast made my Parents as *Gods* in Thy stead, (under Thee) the *Makers* and *Preservers* of my life; let me look at Thy *Power* and *Goodnesse* in Them; and (as Thee) *love, serve,* and *obey* Them; that I may give, *joy* to their life, and *length* to their dayes! Ephes 6. 1. And Lord, who hast given them Power to convey blessing on me, give me leave from Thee (the Father of all) to pray blessing on Them! And (to my power) to be ever *dutifull* and *helpfull* to Them. That so I may be (as the Child of their love, so the Heir of their blessing) the blessing Thou hast promised to loving and obedient Children (theirs and Thine) Give it me Good Lord; for Jesus Christ His sake *Amen.* Eph. 6. 2, 3.

Prayer for a Family.

THat I have a Family to governe, it is Thy mercy O God; but rule it aright, I shall not without Thy grace. That grace, Lord give me! *Wisdome* to know what I am to doe; and *Ability* to do according to my knowledge, Gen. 18. 19. By my *Instruction* to lead it in thy fear, Deut. 6. 4. by my *Example* to draw it, by my *Admonition*

motion to drive it on : By my *Providence* to doe it right, by my *Protection* to keep it from wrong : As carefull to give all their dues, as to
Ephes 6. 7. 9. receive their duty : Let me remember, that (as my self) my Servants are
Job. 31. 13. 14. Thine, fashioned by Thy hands, and bought alike by Thy Bloud, that I may
Col. 4 1. not despise them, lest I despise Thee: Let me consider, that my Children (as mine) are Thine; Made after Thine Image, and Born again of Thy Spirit; that I may not neglect them, lest I neglect Thee. And let them remember and consider, that I stand in Thy stead, that (as Thy self) they may serve and obey me, and Thine Authority in me: And let me, and them both be mindfull, that I am Thy Deputy. I, that I must account for my Charge ; and they, that they must come to reckoning for their carriage ; Both to Thee, the Soveraign Judge, and Lord of all. That so I may so rule, and they obey, as all may be done in Thee, and for Thee ; & all may reign at last in Thee; Through the Merits of Him, *Of whom the whole Family in Heaven, and Earth*
Ephes 3. 13. *is named*, the Great & Gracious Master of us all, Jesus Christ our Lord. *Amen.*

A Prayer for Issue.

O Lord who hast ordained Marriage, the meanes to progagate Mankinde, and mak'st it fruitfull to that purpose, by Thy providence, at Thy pleasure: I beseech Thee, as that, is my state, let this, be my blisse! Give me the blessings of the Womb, a healthy and holy seed; which may be *Heires* of thy blessings on earth after me, and at last joynt inheritors of thy Eternall blessednes in heaven with me: Even for the Sake of Thy Only Begotten Son my Dear and Onely Saviour, Jesus Christ our Lord. *Amen.*

1. *Prayer for a Woman with Child.*

Lord! Who hast blessed me with a hopefull *Conception*, crowne thy mercy in me, with a happy *Deliverance*: From all *frights* and *harmes* which may cause miscarriage to me, let Thy *Providence* shield me: From all *errours* and *ills* which may draw Thy displeasure upon me, let Thy *Grace* preserve me: And for all my *faults* and failings past let Thy *Mercy* pardon me! And Lord! let not the Child for the Parents sake be any way unhappy!

The blessing of shape, and perfectnesse of Body and Minde be upon it I beseech thee ! So shall the Church have a Child, and Thou a Servant ; My Family a Pillar, and Thy kingdome an Heire : Mine shall be the Comfort, but Thine shall be the Glory. O Thou who Thy selfe wast once enclosed in a Mothers womb, *Conceived*, *Bred*, and *Born* ; shew this mercy to me : do it for me Dear Jesus Thou Holy Sonn of God. *Amen*, *Amen.*

Prayer against Miscarriage:

LOrd keep me from all harmes and frights this day, * and that my Womb by no ill accident may miscarry within me, let not my heart by any ill act miscarry before thee : Body and Soule, let thy Mercy and Grace preserve me, now and ever Dear Jesus. *Amen*, *Amen.*

* At Evening say, this Night.

Prayer for a Woman in Travaile.

LOe ! This is the fruit of the Forbidden Tree ! Our first Mother brought forth sin, and we bring forth in pain for it : Justly O Lord ! for I am the Daughter of my Mother : As I sinned in her loynes, so since I came into

into the world I have justified often what she did once. I have sinned! O Lord! I have sinned! O how often have I Coveted, what thou hast forbidden! done ill in thy eyes, to doe what was pleasing to my own: and been both tempted, and Tempter unto evill!

By *Inheritance* therefore and *Purchase*, wrath is my due, misery my portion, and this paine my proper lot: and Thy great mercy it is in Christ my Saviour that the pangs of everlasting death are not upon me! But O Thou *Judg of the World*, remember that Thou art the *Preserver of men*! preserve me in it, support me under it; make hast, make hast good Lord to deliver me from it, and comfort me after it. O remember not what the First *Adam* had done, but the Second suffered! and by His Immaculate *Conception*, and Holy *Birth* and Life: By the bitter *Passion*, and Pangs, and *death* of The Holy Child Jesus; deliver me Dear Father in this my extremity! Let the paines of my Travaile end in the joies of a blessed Birth, that may (to the comfort of my Soul) live, and be made an heire of Thy kingdome *Amen, Amen.*

Prayer, after Deliverance of Child

LOrd! that hast look'd down on Thy poor handmaid in her great distresse, I look up unto Thee and blesse thy Name for my happy deliverance; that Thou hast made me the joyfull Mother of a hopefull Child, without visible infirmity or deformity, which might take from my joy! Goe on Good God in mercy to me and it. Support me on my bed of weaknesse, and in thy due time raise me from it with strength. Let my Child live till Thou by Holy Baptisme hast made it Thy Heire, and in that holy and happy state of soul preserve it to thy kingdome: And let it be my continuall care by all good means to preserve it. And Good Lord! From the pangs of eternall death and paines of Hell keep me and it, for ever! And whatsoever burden of woe, I shall travaile under on earth, let me not despaire of mercifull deliverance, whom thou hast so graciously eased of my late paine and burden.

Thy Power and Mercy is the same for ever: O Lord let it be shewed to thy Servant in all her extremity, according

ding as her hope and truſt is in Thee, by the Merits of Jeſus Chriſt our Lord. *Amen*.

Prayer after Chriſtening the Child.

WHat an honour haſt thou done unto thy Servant, O Lord! Thou haſt given me a Naturall Birth, and my Child a New one: What came *polluted* into the *world*, is waſhed *cleane* in thy *laver*; for the *raggs* of *Adam*, thou haſt put on it thy Sonnes *Robes*. My Child is made Thy heire, and what was Borne by me to a Croſſe, Thou haſt begotten againe to a Crown of Glory. O Lord! let it be my care to keep my Child Thine; Thy Sonnes righteouſneſſe on him, and Spirit in him: and let it be my ambition, ſo to be Thy Child, that I may with it, be inheritor of Thy Crown; By the Merits of Him, Who is the *firſt-borne of his Brethren*, Thy Son, and *Heire of all things*, Jeſus Chriſt our Lord *Amen*.

A Prayer and Thanksgiving for our Birth-day.

I Thank thee O Lord for my Birth this day, but eſpecially, for my New birth; By that I was made a Man, by

this a Christian; From that I have a Naturall life, from this a Spirituall: That was to live on earth, this in heaven, nor was that to live for ever, but a time on earth.) Lord! let me not frustrate the end of my Birth; nor apostate from the Blisse of my Baptisme: The state of grace in which this set me, let me ever maintaine; And if by sin I ever fall from it, let me by a true and timely repentance rise againe and recover it; that when I shall go from earth I may com to heaven; and when leave to live with meu, live with Thee and Thy Angels for ever; for which end I am Created, Redeem'd, and Preserv'd in this world. Lord that gavest my life, this day to begin; let it so end, For His sake, whose Birth, Life, & Death, makes all ours blessed, *Who is the Beginning and End* Jesus Christ our Lord. *Amen.*

Prayer for New years-day,

GOd of my life, Who hast given me this day to see a *New-year* begin, let me live to see it at a happy end: And Thou who hast a *New-heart* in Thy gift, O give that to me, that according to all the good purposes of my soule I may walk in good conscience

ence before Thee, and have Thy peace with in me, and Thy blessing all the year upon me; Even for His sake, who was content to be Borne at this time, and this day to be *Circumcised*, and shed His *First* Blood for me, Jesus Christ Thy Son, my Deare Saviour and Lord. *Amen.*

Prayer for a Widow.

O Lord, that hast taken my Head from me, be thou Husband to me. Thou that boughtest my Soule by Thy bloud, to be Thy Spouse, do not lose me, doe not leave me: Guide and governe me in all my waies, in all my wants and straits supply me! Thou that art Better than Friend, than Father, than Husband, than all; be unto Thy poore Child and Spouse who desires to love Thee, O be Thou unto me all, yea more than all, unto me! And that I may ever have Thy love and care, have Thou mine ever I beseech Thee; let neither World wooe, nor Devill tempt, not Flesh yeild it from Thee. Let no lust defile my heart (Thy *Bed*) nor sinne Blemish my Body (Thy *members*) let both be (as Thine) undefiled before Thee. Where I have failed

1 Cor. 111. 3.

1 Cor. 6. 15.

led in either for time past, Lord forgive me! That for time to come I may keep more truly Thine, Lord strengthen me! Behold the desires of my soule are after Thee! Dear Jesus accept me! Let me live Espoused by Thy grace, and at last be married to Thy glory. To that Blessed day, Deare Saviour bring me, and for it fit me, and ever keep me Dear Lord, Jesus. *Amen, Amen.*

A Prayer for Fatherlesse-Children.

THou that art the Widowes Judge and Orphans Father, I commend to Thy Fatherly care my selfe, and the Children Thou hast given me: Lord keep us from the evill of this world, and bring us to the blisse of a better, I beseech Thee.

Holy Father! Take my Children to Thy care, and teach them Thy feare: Be Thou Tutor to their souls, and Protector of their lives, that by Thy grace and mercy they may miscarry in neither: let me serve Thee in them, and nurse them up in both, for Thee!

Assist me with *Wisdome*, and *Grace*, and *Power* to do it, and give them grace in all duty and good obedience to suffer it: Let not my affections be

too

too *fiery* or *fond*; let me not *neglect* them, nor *distrust* Thee. The love and care which is just, let me give them, and so expect Thy Blessing upon them, And Good Lord, give it to them! Let the Fathers blessing be on them who is dead! let a poore Mothers blessing be on them, who lives! let the blessing of their Friends be on them, even all that pray it for them; But above all, let Thy Blessing, which is above all, be upon them all, I beseech Thee; *Father* of mercies, Helper of the Fatherlesse, Blesse them: *Sonne* of God that hadst little ones in Thy armes on earth, lay thy hands on them and Blesse them: *Holy Spirit*, that didst appeare in the shape of a Dove, behold their innocency, and Blesse them. Holy Father, Son, and Spirit, Blesse them with Thy grace, and bring them to Thy Glory; and me with them, I beseech Thee; Even for Thy Mercies sake, for Thy Merits sake, for thy Goodnesse sake, Thou Deare Maker, Redeemer, and Sanctifier of us all, now and ever. Say *Amen*, to the Humble prayers which I put up unto Thee, in such words as Thou hast taught me to say, *Our Father*, &c.

Prayer against sudden Death.

IF my Repentance be daily, no Death can be Sudden to my Soul, O Lord To make my Soule therefore surely Thine, let me be every day at a certain, with repentance. And because the summes of my sinnes are vast, and I may forget my debt and duty, in the daily discharges of my sinnes, and not repent for all, or not enough; O therefore give me a faire summons to my last end, that I may die with a cleare soule, and make so good an account as Thou mayest acquit me of all my sins, for His sake, Who paid the price of all in His Blood; Even for the Dear Merits of Jesus Christ our Lord. *Amen.*

Prayers for one going to Sea.

1. *Prayer, for a Voyage.*

SEal Thou my Passe, O Lord! and then I shall go safe; yea, do thou according to Thy wonted goodnesse; goe with me, Good God! Guide me, Prosper me, & Return me. O let not my failings follow me, but Thy Mercy put them from me; and thy Grace

Grace in Jesus Christ, accept me. And now save me and mine I beseech Thee, and all, that by Land or Sea are in any extremity; for His sake Who is the *Saviour* of us all, Jesus Christ our Lord. *Amen.*

2. *Prayer, Gratulatory, After a Voyage.*

SAlvation is Thine, O Lord! Thine therefore be the Glory; that the flouds have not swallowed me up, and the Deep shut her mouth upon me!

And now Lord! Who in Thy great mercy and goodnesse hast been my Saviour at Sea, be my Guide at Land: Lead me, and *Shield* me, and blesse me, that as I desire, I may doe; and in Thy due time Returne to live and serve Thee in the Place and way Thou hast appointed for me on Earth, till I come to the Place prepared in heaven for all that love Thee; Through the Merits of Jesus Christ our Lord. *Amen.*

3. *Prayer, At returne to Sea.*

I Doe againe cast my selfe into Thy armes; Deare Father embrace me for Thy mercies sake! Hold my life in Thy hand till Thou hast brought me to the

the *Haven* where I would be; and thence conduct me to the *Home* where I should be: There let me preserve the memory of Thy mercies, that Thou mayest continue the possessions of Thy Goodnesse to me and mine, till Thou shalt please to translate us from our earthly Tabernacles, to Thy everlasting Habitations, Through the Merits of Jesus Christ the Blessed Purchaser of both; For which ever fit us, and prepare us by Thy Grace, O God! *Amen, Amen.*

A Prayer, After returne home from Sea

OGod, that hast been with me in my *going* out, and *comming* in; my Pilot by Sea, and Conduct by Land; receive therefore the humble praises of my grateful soule, most sensible of Thy Goodnesse! And still, O Lord! Blesse me and mine; and let Thy holy Spirit so Steare our course in the Sea of this sublunary world, that we may escape those lusts *which drowne soules in perdition*; and by the Blessed guidance and assistance of thy grace, Arrive at last at the Land of Everlasting life, to Live, and Dwell, and Love, and Laud

1 Tim. 6. 9.

Laud, Adore, Joy in Thee, and Enjoy Thee for ever; By the Merits of Jesus Christ our Lord. *Amen.*

Thanksgiving for Deliverance from a Storme.

O Lord! Thou hast made me to see the great dreads and dangers of the Deep; and *I* am alive at this day by Thy gracious Deliverance! O let this mercy be ever in my memory! and let me never forget the Service which I vowed, and owe unto Thee for that Mercy, Make me so mindful of that Passe-over of the floods, that I may better passe the time of my Pilgrimage in Thy feare, till at last I come to have a hapy Passe-over to Thy Glory; Even for His sake, who is Passed to Heaven before me, and for me; Jesus Christ our Lord. *Amen.* Hc. 6 20

2. *Thanksgiving for deliverance from a Storme. With a holy Meditation upon it.*

O Lord! Thy Providence is above all perills, Thy Power above all stormes, Thy Mercy above all sinnes! I have seen, I have seen at once Thy Greatnesse and Goodnesse O God! thou

Thou waſt my *Anchor*, and I am ſaved; Thou waſt my *Pilot*, and I am preſerved. When no hope but to periſh for earth, then I had it, and am help'd from heaven. Praiſed for ever be Thou the God of my help. Prayſed for ever, and every way, be the God of my ſal-
Pſ.63.5. vation; *Yea whileſt I live will I praiſe Thee in this manner.* For Thy mercy O Lord, Thine Infinite Mercy it is, that I am preſerved and live! Lord, let thoſe dangers never depart from my minde, that Thy deliverance may never go out of my heart, but that I may ever be mindfull and carefull of Thee and Thy Service for it, all the daies of my life!

O let me keep with joy the memory of thoſe waves which came over; but went off my head, as the great Paſſeover of my life. And let Thy Tempeſt be made a Temple to me, to call me to *Pray* unto Thee, and *Praiſe* Thee, the God of my life; to Teach me to *Feare*, *Obey*, and *Truſt*, and *Serve* Thee better every where, whileſt thou ſhalt continue to me, thoſe daies.

Pſ.107. 27. Nah.1 3 4.6. *Even Thy Creatures, how terrible are they, O Lord! All hearts are afraid of Thy Tempeſts, and melt at Thy ſtormes*

O

O let me in this glaſſe of their terror ſee the dreadfull face of Thy angried Majeſtie! At which the depths themſelves doe tremble, and the foundations of the world are diſcovered, even at the blaſt of the breath of Thy noſtrills, *O Lord! And let me never preſume to exalt my ſelfe againſt Thee, but ever tremble before Thy face!* Apoc.1.15 Pſ.18.15

2. *At Thy word the ſtormes did ceaſe their rage, and lie ſtill. O God! if any tempeſt ſhall ariſe in my paſſions through my frailty, let it ceaſe at Thy command: let not the Seas obey Thee, and my Soul rebell againſt Thee!* Pſ.107. 29.

3. *Thou haſt preſented the horrour of a tempeſt to my eyes and eares; O Lord keep me that I never feele a tempeſt in my Conſcience! let a raging Sea never run in my Soule to raiſe up ſtormes in me, more dreadfull than death: And that I may never be drowned in the depths of deſpaire, Lord keep me from the* overflowings of wickedneſs. Let not preſumptuous ſins have any dominion over me; *let the converſation of the wicked never cleave unto me!* Iſ.57.20 Pſ.18.3. Pſ.19.13

4. *Thou haſt in this great extremity of danger manifeſted to my Soule Thy ready and mighty help for deliverance:* Even Pſ.102. 23. Pſ.93.3.

Even when the waves were about to overwhelm me; then, even then, O Blessed God, did Thy goodnesse save me! O let this experience of Thy mercifull power and aide, make me to trust and stay my Soule upon Thee in all distresses and dangers whatsoever shall hereafter befall me!

5. *O let not any Temptations of the Vanities of the Land, drown in me the memory of thy Mercies at Sea! but against all temptings to offend Thee, let this* Tempest *thus arme me: Had I bin in the howre tempted to sinne, O God, would I, durst I then have offended Thee? And now that I am by Thy mercy delivered, shall I yeild upon any temptation to sin against Thee? and break my great Obligation and* Vow *to serve Thee.*

6. *O let those waters which did fright, but not drown me in the deep, be apprehended as a new* Baptisme, *in which thy hand was pleased at once to* sprinkle *and* teach *me, That my cheeks are to be wet daily with the brinish teares of repentance for my sins; and the fresh springs of joy are to flow from my eyes for the goodnesse of Thy deliverance: Thy waters came over me, but confusion did not cover me: my face felt the danger, but Thou hast saved my head, O Lord my God!*

O Lord I beſeech Thee doe Thou thus ſanctifie theſe great paſſages, of Thy Providence to me; that whilſt I live, Thou mayſt have from me a better *ſervice*; and when I die, I may receive from Thee, a better Salvation; Even for Jeſus Chriſts ſake my Dear and Onely Saviour. *Amen.*

Prayer before or in a Journey.

O Lord who haſt ſet *Thy Angels to keep us in all our waies;* charge that Convoy with me, in whoſe heart they are! Forgive me, that I have gone aſtray from Thee, and give me Grace to goe no more aſtray; and be not extreame to marke all errors and wandrings from Thee (who then, O Lord, ſhall be preſerved on earth, or ſaved in heaven?) Let Thy Holy Spirit guide me this day and ever in the waies which pleaſe Thee; and Thy bleſſed Protection be over me, and all with me, for His ſake, Who *is the Way, the Truth and the Life*, even for Jeſus Chriſt His ſake. *Amen.*

Pſal. 91. 11.

Pſal. 84. 5.

Pſal. 130 3.

Prayer

Prayer (Gratulatory,) after a Journey.

LOrd, Thou hast been with me in my Journey; and (as I prayed) I have passed the perills of the way, by the Conduct of Thy Providence; and where I would be, I am, by the Favour of Thy Conduct: Blessed be Thy Holy Name, O Lord for all Thy Goodnesse!

How many have miscarryed, and dee dally many waies? and even so might I have done, had it not been for Thy favour; Blessed be Thy name for it; yea, for all the Preservations of my life, and the Mercy to which I owe those Preservations; Blessed for ever be Thy Holy Name.

And still, O Lord! So Magnifie Thy Mercy in my Protection on earth, that Thou maist ever be blessed of me, till I am Blessed with Thee in Heaven; Through the Merits of Him who by His Blood bought that blessednesse for us, and in Our flesh sits at Thy right hand to Save us, Jesus Christ our Lord. *Amen.*

Prayers

Prayers for a Souldier in a just Warr.

1. *Morning-Prayer, for one in Warr.* Read Psal. 140.

O LORD! In daies of Blood there be many howrs of Death, (what minute may not be that howr?) O let me then, think of mine! think of it, and prepare for it!

Thy *grace* give me so to doe this day, and Thy *mercy* for what hath been misdone before it; that when my life shall end on earth, it may begin where it shall never have an end: Meane while, let me live to doe Thee more honour, (if it may stand with thy pleasure;) and see a happy peace to be the purchase of this warr, that I may so live, (to my Prince, Nation, Church, Religion, me, mine, every way happy.) And doe Thou therefore Guide my Soule this day, and Guard my life from all evill and danger, for Jesus Christ His sake; In whose words I pray it, saying, *Our Father*, &c.

2. *Eve-*

2. *Evening Prayer, for one in Warr.*

Read Psal. 91.

LOrd! Who hast been my *Shi* this day, be my *Watch* this nigh that I may be safe from the swor and hands of all Enemies, and by t *Guard* of Thy goodnesse preserv bless and serve Thee the next day; fr and in Thy mercy Through the m rits of Jesus Christ, in Whose word pray it, saying, *Our Father*, &c.

Read Psal. 143. 21. & 23.

3. *Prayer, before Battaile.*

O Thou *shield of those that put the trust in Thee*! Be his shield whose hope is only in Thee, and in Th mercy, onely: Mercy Lord grant m for all my sinnes past, and Pardon m Mercy grant me in my present peri and Preserve me! Mercy grant m good God in my attempts this day, a Prosper me.

Heb. 2. 10.

O blessed Captaine of my salvatio Dear Jesus, who didst shed Thy Bloo for me, shield me now that am to fig for Thee, and all engaged with m Have mercy on us all, Deare Jesus, a give us Victory. *Amen, Amen.*

Our Father, &c.

4 *Thank*

4. *Thanksgiving After Fight.*

LOrd! That hast been the sheld of thy Servant, I give Thee the glory of Thy Goodness: And still Lord, in all dangers be my shield, that I may give Thee yet more glory! For that Thou hast given me to see many fall, and my selfe stand; That Thou hast shewed me this day many wounded, and kept me safe: Glory be to thee O Lord, for Thy Mercy for ever, By Jesus Christ our Lord. *Amen.*

Read Psal 28. 30. 124. 128. After Victory, 26. 98.

Our Father, &c.

5. *Prayer, For one wounded in War.*

OLord! *Thou woundest and healest, thou killest and thou makest alive!* I doe beseech Thee therefore to heale him in Thy Mercy, who is not wounded without Thy Providence. 1 Sam. 2. 6.

Lord Jesu! Thou Good and Great Physitian of wounded bodies and souls; who never faileſt to cure whom thou pleaseſt to recover! Take him to Thy care who is wounded in Thy Cause: and even for Thy tender Mercies sake I beseech Thee, Heale his Soule of his sins, and his Body of his wounds.

O Thou who Thy Self wast wounded, and sheddest Thy Blood for him, and us all; in this bleeding condition of his, let Thy Blood be his Cordiall; and Thy Wounds, his Remedies. And Thou *Lord of life*, Who on earth with Thy Word made the sick and wounded to recover; yea, the dead to live: say unto him from Heaven, Live and recover, that hee may serve Thee more and better on Earth. And now and ever Fit and Prepare him with Thy grace, that when he dies, he may Live and Reigne with Thee, in Heaven; Through Thy blessed Merits and Mediation, who wast wounded and slaine, to Heal and save us all, O Jesus Christ our Lord, our Life, and onely Hope and Succour and Saviour, in life and death. *Amen.*

Isa. 53. 5. 1 Pet. 2. 24.

Prayers for the Sick.

1. *A Confession and Prayer, For mercy and Deliverance.*

O Lord! I doe humbly confesse to the glory of Thy justice, that the sickness which I suffer, is the fruit of my sin; The Root of Mankind was poysoned

poyſned with it, and I am a Branch of it; yea, and am much, and many waies polluted by it, and ſo am (like my root) a poyſoned branch.

I am therefore a Child of Death, and Heire of the Grave (the Iſſue of his ſin) and Sickneſſe is my portion as I am his Child. Rom 5. 12.

But Lord! I am the ſeed of a *Second Adam*; looke at me not as I am in the Firſt, but Thy Chriſt; a Graft of that Holy ſtock, the *Root* of *Jeſſe*, the *Branch* of righteouſneſſe, the Holy One of God; for His Pretious Merits ſake, forgive me my ſin, and have mercy on me in my ſickneſſe! And, O Deare Jeſus, that didſt take Fleſh and Blood for me, pity me poore fleſh and blood groaning before Thee; Comfort me and ſuccour me, help me and heale me, Even by the Merits of Thy pretious Blood, I beſeech Thee. *Amen, Amen.* 1 Cor. 15. 47. Iſa. 11. 1. Jer. 23 5 Joh. 5 14

Prayer, For Patience in Sickneſſe.

I Am Thy Priſoner, O Lord! Chained by infirmity to a Bed of *paine*; but let me not fret, even becauſe I am Thine: Thine, whoſe chaine I cannot breake! Thine, who doſt draw me to Thee, by this Chaine! Thine, who for

my ſinne, doſt juſtly bind me! Thine, who knoweſt when it's beſt to looſe me! Thine, who ſeeſt what lies upon me! Thine who heareſt every groane within me! Thine, who for my ſinnes mightſt, bind me in everlaſting chaines, and ſendeſt this ſickneſſe to ſave me!

O Lord! ſince I am ſo many waies Thine, let me ſubmit to Thy chaine, and lie (as thy *Priſoner*, ſo) Thy *Patient* befor Thee: and let thy Pity in Thy good time releaſe me, and charge not the errors of my Infirmity upon me, For Jeſus Chriſt his ſake. *Amen.*

A Devout Meditation for the Sick.

1.

Joh. 5. 14. Rom. 3 9. O *Lord I am* Sick! *My Sin makes me I have Actually Inherited* Adams *Originall Guilt. And therefore doe not Blame Thy Providence, but My ſelfe, for my Ill; Confeſſing, that how* Pſ. 38. 3, 4. *ſadly ſoever, I lye juſtly Viſited now Before Thee!*

Joh. 11. 3. Act. 9. 36. Luc. 16. 20. 2. *O Lord, I am* Sick! *So thy beſt Saints have beene.* Lazarus *Thy friend,* Dorcas *Thy Deare Diſciple. Poore*

Lazarus

Lazarus, *was all Sores. Rich* Job, *all Boiles.* Hezekiah *Chattred like a Crane.* David *was like a Pelican.* I am no better than my Fathers, *Thy Deare Servants, O Lord!* Job.2.7. Is 38.14. Ps. 102.6. 1 Kings 19.4.

3. *O Lord, I am* Sick! *In danger to Die, So all must once, and so must I. And if now in Thy Favour, O Lord, let it be even now! Let me not Live to lose Thy Favour, nor Die in Thy Displeasure! O my God, I desire what Thou wilt, to live or die; So it be with Thy Favour!* Heb.9.27. Psal.89.47. Lu 2.29. Phil 1.21.22.

4. *O Lord I am* Sick! *But Thou canst make me Well. Thy Hand O Christ, heald all, Thy Word will heale my Sickneſſe.* Speak the Word O Lord, and Thy Servant ſhall be Whole! *I believe it, I beſeech it! Let me lie ſtill O Lord in hope, and with patience Wait Thy Word!* Mat.8.16 Mat.8.8. Mar.9.28

5. *O Lord I am* Sick! *So I was, and Thou didſt make me Well, Even when I was* * *at the point to die, Thou didſt but ſay, and I did live. And for a Languiſhing, had a healthy Life. And thou canſt doe by me, as Thou did.* * Say.... in feare to die (if not ſo.) Ma.5.23. Iſa 59.1. Luc.2.36.

6. *O Lord I am* Sick! *But Thou wilt make me Well. As an Angell of Heaven that cannot be Sick! O let me never* Mat.22.30.

be so fond of earth as to be fear'd of heaven, nor so love to live and be man,
Phil. 1.23 as to loath to die, and be an Angel.

Job. 33. 17. 7. O Lord I am Sick! But that may make me Well, Shew me my Sins, quicken my Repentance, Excite my Piety, Exercise my Patience, Dead my Heart to this World, Prepare and raise my Soule for a Better Life: Make my Malady thus to be my Medicine, by Thy Grace O Lord, and even in health I shall not die so well!

Prov. 14. 30. 8. O Lord I am Sick! Sick in Body, but let my Heart be Sound. Sound in
Tit. 1. 13. Thy Truth, that I be not seduced. Sound
2 Tim 1. 7. in thy feare, that I be not Over-tempted.
Psa. 119. 80. Sound in Thy Peace, that I bee not Over-
Prov. 18. 14. trouble; That neither Man nor Devil, Flesh nor World, delude me or deprave me. Make me O God, and Keep me so Sound!

Luc. 23. 33. Mat. 27. 34. 46. Joh. 19. 29. Luc. 23. 44 Joh. 19. 30. Isa. 53. 5. 9. O Lord, I am Sick and in Paine! But O Deare Saviour! What is my Bed to Thy Crosse? What is my Bitternesse to Thy Cup? What are my Groans to Thy Cries? What are the Restlesse Thoughts of my Head, to Thy Thorns? What is my Dewy Sweat to Thy Bloody Agony? What are my Faintings to Thy Wounds? What are my Paines to Thy

Passion

Passion for my Sinnes? O let me see Thee on Thy Crosse, that I may suffer whatsoever I feele with Patience, because so justly from Thee, so little to Thee, and for Thee! Isa.33: 14.

10. *O Lord I am* Sick; *So are Millions at this instant, as much as I, and Thousands more. And were I the most, What is the Paine of my Body to the Sin of my Soule? What is my Bed to Hell? My Woe to the Worme? My Fever, to* * *that Fire? What is all my Momentany Griefe, to that infinite and Eternall Paine? O Lord, how great is Thy Mercy, that layest but That upon me, when all This, is the Due of my Sin?* Mar.9. 44. * Or Jistemper (if not that Disease.) Apoc 14. 11. Lam 3. 22. 1 Cor. 11. 32. Rom.6. 23.

And now Lord, In these Humble and holy Thoughts, doe I lay downe my life at thy Feet, and leave my Soule in Thy Hands! O God, looke upon me, Take care of me. Appoint Thy Angells my Keepers, Bee Thy Selfe my Physitian! The Blood of Jesus my Remedy! Let Thy Providence watch *with me! Thy Mercy make my* Bed *in my Sicknes! Thy Peace, lay the* Pillow *under me! Thy Favor draw the* Curtains *about me! let Thy Left hand of* Power *be under my Head, and Thy Right hand of* Love *embrace* Psal.6 Psal.38. 15. Psal.88. Psal 91. 11. Exod. 15 26. 1 Joh.1.7. Psa.121. 4. 5 Psa.41.3. Psal 4.8. Psa 5.13. Cant.2.6

Job.13. 19. Job.32.8 Rom.8. 26. Eph.3. 16. Psa.36. 7. Psa 63.7. Deut.33. 27. *Omit this if not at Night.

brace me. Let the Visitations of Thy Spirit refresh my Soule, and the Inspirations of it defend me, that the Evill one doe not annoy me! Under Thy Wings O Lord is my Refuge, and into Thy Armes doe I cast my selfe. Hold me, and Keep me, and Comfort me, and let me lye and Rest and sleep in Them, [This Night] *I beseech Thee O God of my Life, and Hope, and all Mercy, Through Jesus Christ our Lord!* Amen.

A Wholesome Meditation for one Recovered of Sickness.

Psl.18 35. Psl.73,22, 27.

I Am Recovered *O Lord! But whosoever was the Man, Thou art the God of my Health! Whatsoever was the Medicine, Thine was the Remedy! Whosoever took the Care, Thou didst the Cure for me!* Psl.43.2. Psl.103.3 Psl.68.20 Psl 1:8.18. Jer.8.22. Ex.15.26 Psl 147.5 Psa.121.3. *And so let me Eye Them, and Thee, with due respect to Both. To the Physitian as the Instrument of my Health, To Thee, as the Author! To Medicines as the Meanes! To Thee, as their Maker! To Friends, as my Helpers in Infirmity, To Thee, as my Keeper. Let me behold Physitians as Thy Hands to Reach*

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me Health, & Freinds as Thy Eys, to look to me in Sickneſs (and therefore for Thee, kiſs Thoſe Eys and Hands) But Thy goodneſſe let me Adore as the Head to thoſe Eyes, and Arme to thoſe Hands; without which They could neither look, nor ſtirre to my health. Let me ſee more Providence then in their Eye, and Help then in their Hand, and yet Thine in Them let me ſee. Thy Due Glory let me not give to them, leſt I Bleſſe an Idoll for my Cure. Their Due Thanks let me not take from them, leſt I be a Theef. Right to Both let me doe, that I be neither their Robber, nor Thy Idolater!

2. I am Recovered O Lord! But of thoſe Millions at the ſame Time Sick, how many are Dead? Of Thouſands brought to Bed of the ſame Diſeaſe, How many Buried? Of Better life before Thee then I have been, and of Greater uſe (many of them) to the Church and World, then I can be! Of This Thy Singular Goodneſſe and Mercy, make me humbly ſenſible O Lord (even that I am alive) That whileſt Breath laſts to live, I may be Thankfull for my Life! Pſ. 30. 2. 12. Pſ. 146. 1.

3. I am Recovered, O Lord! But yet, when Thy Day, and My Houre comes, muſt Die. And long it cannot be, Pſ. 116. 2. 3. Iſ. 38. 20

Heb. 9. 27 *Thou knowest how soone it may Come!*
Ps. 89. 47 *My life is a Tenement held at the Will*
Ps. 31. 17 *of Thee my Lord; and my Health a more*
Tickle Hold then my life. Whilest I
have it then, let me not mispend the Mi-
Psa. 90. 12. *nutes of Remaining Time, on Vile, or*
Eph. 5. 16. *Vaine Things or Ends, But Redeeme*
what was Lost in Lust, to Serve to Thy
1 Pet. 4. 3. *Honour, and My Happinesse. By a Pur-*
Gal. 6. 9, 10 *chase of that Blessed Eternity, For which*
Luc. 1. 74. *I Have and Hold my little Lease of Life*
and Time.

4. *I am* Recovered *O Lord!* *But not*
Joh. 5. 14. *to Sin but Serve Thee! Let me not be-*
cause I Live Sin more, lest a worse
thing befall me: *Some Grievous Di-*
sease of Body, or more Fearfull Sickness
of Soule. A Body Sick, or Heart Hard
Jer. 51. 9 *to Death. If when Thou lookest for an A-*
Mat. 12. 43 *mendment for my Health, I make a Re-*
lapse to Sin and Sickness, what hope for
Soul or Body, of life? For that wrong sh
Thy mercy what can I look for from
Thy Justice, but, that since my sick-Bed
Amos 4 10. *hath made me no better, Death will make*
2 Chron. 22. 25. *my next Bed, and Vengeance lay me in*
Isa. 1. 5. *that Deadly sleep; from which I shall have*
no Hope, or Joy to awake.

5. *I am* Recovered, *O Lord! Thou hast*
given me what I did wish (my Health)

let me give thee what Thou dost will (thy Service.) I owe it ever, by the double obligation of thy Precept, and the Preservation of my life, but now by the bond of my Promise too: O let me pay at Least, Once what I owe Thrice, lest I incura Tripl Penaltie, as an undutifull, Unthankfull, and unfaithfull man, and make Double Forfeiture both of Health and Soule, for being a Breaker both of Law, and Vow. What I would be in Sickness, let me be in health, and with what Conscience I did desire to die, let me have care to live; lest when Death comes, I want the Cordial of good life to revive my Spirit, and have the Corrosive of my Hypocrisie or Apostacy, to gnaw my heart; And for being false in Sickness, or foule with health, Then deny me all further either Heart, or Countenance for Hope. And a just horrour Seize my Dying Soul for living in Such Profane Sligths of thy Lawes, against both thy Mercies and new Promises. Psa 1,0.14 Psa 7,.10 11. Eccl.54 Isa 38 3.

6. I am Recovered O Lord. And from falling to my Grave, am Raised off my Bed, let me look at my life, as a Resurrection from the Dead, and an Exchange of a Dying for a living life. And since then O God hast given me an Estate of two

lives on earth (one by my Birth out of the Womb of darknes, and another in my health from the Bed of Sicknes) Let me live to be once Thy Servant. Dedicating the New-life wholly to thy feare; and if for years past, the old have been too much profane, Have more Religious care (all my daies to come) to Keep Holy the Dedication.

Isa. 38. 20.

7. I am Recovered, O Lord in Bodie! let me be so in Soule. (Pray and Endeavour to the utmost that I bee.) And See, and know, why I should. Let me valew my Bodies Health as my Jewel of Comfort; but my Soules, as the Crowne of my Rejoycing. Look to the Bodies as the Casket-whole, but my Souls as the Jewel-Health. With my health then I beg thy Grace, O God! A well Soule to my sound Bodie. Perfect thy Cure O Christ: Heal me not Half, but whole, (Soule and Bodie.) Give me as much Conscience to seek the One, as I have Senst to find the Other, Lest when I have my Body sound, but leave the Soule sick, both Soule and Bodie at last Die Eternally of that Sicknes! Sanctifie my Sicknes past, to be an Antidote against the Plague of Sin, and my Bodies Health to be my Soules Cordiall.

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8. *I am Recovered, O Lord! And have Discovered too, How unfit a Season a Sick Time; How unfit a Place, a Sick-Bed; How unfit a Person, a Sick man is; To worke that Good and Great worke of Thy Service, and His Salvation, out. At once to Attend the Busines of Health and Heaven! To Recollect his waies in a Scattering of his wits, When Head is Disturbed, Hert oppressed, Blood on fire, Humours in Rebellion, Spirits Disordered, All the Powers of Mind Weakned, Limbs of Bodie Vanquished, strength taken away: To love and serve the Lord, withall my Heart, withall my Soule, with all my mind, with all my strength, when all Advantages (which Flesh and Blood can yeild) are given and taken by my Ghostly Enemy, to fight him for a Crowne! When I can better Roare then Pray the Aids of Heaven, and for Rejecting the Offers and Succours of Grace in Health, may justly look that God will rather forsake me, then Assist me, and yeild me up then defend me in my sicknes, When Death and Wrath at once Charge me, and Conscience of no good done, doth shrink and will not shield me, Nay with the fresh Memorie of all my Ill, as a Sword, wounds the Spirit that should*

Sustaine

Prov.8. 14. *Sustaine me, when I cannot Repent for want of Abilities; no Memory No Mind, No Will to Such a Work; No Mouth, No*
Psal.22. 14.15 *Eyes, No Knees for Such Holy Businesse;*
Eccl.9. 10. *when (if I had all Powers to repent) I cannot Amend for want of time, My Soule being readier to Depart from the world, then Sin; and my Bodie in a Posture fitter to Trouble then Serve my Soul. Woe is me! How Should I turne my Heart, that cannot turne my Self! By the experience I have had oftentimes in Sicknes, let me learne the Wisdom whilst I am in Health, and strength, and Best vigour of Age and Spirit, to Undertake*
Eccl.12.1 *and Overcome the High, Holie and*
1 Joh.2.1 *Hard and Onely Necessarie Businesse of*
Psa.71.17 *Heaven.*

9. I am Recovered, O Lord! But How many at This very Day, This Houre, This instant, are Sick as I was, and worse then I have been; Shaken, Torn, Racks, Ground, Burnt, Drown'd, Strangled, Wasted, with Palsies, Colicks, Gouts, Stones, Fevers, Dropsies, Quinsies Consumptions; Groaning, Crying, Roaring,
Psa.38. 23. *under those sad Maladies of men, and*
Mat.25. 39. *Sore torments of Mankinde! O Let me not le out of Pitty, because out of Paine! Let me not devie them*

Prayer

Prayer or Help, what Heart or Hand can Doe in Pitty! And O Father of mercies that haſt both a Hand and Heart to Help; Be Phyſitian and Comfrter eto them all! Help them Good God to Patience, Comfort, Hope; Phyſitians, Ghoſtly and Bodily, Friends, Counſeles, Medicines, Meanes, Neceſſiares; for Saving of Soule Suſtnance of life. Remedy of Health, and a Happie Recoverie of them all! Pſal. 30. 10.

10. *I am Recovered O Lord! But what is my Health to Heaven! That Perfect and Perpetuall Temper of Both Soule and Bodie! Where the Soule is without all Poſſibility of Sin, and the Body, of Sicknes, Mind with out Error Will without luſt, Memory without Faile, Conſcience without Guilt. Underſtanding a Seraphim. The Heart a Cherubin, the Soule Animated by God as her Spirit; and united to God (as Her Soule) Strong and vigorus to all Operations of Healthy and Happy life to Eternity.* Joh. 19. 13.

30 *Where the Body ſhalt not need to feed or ſleep; nor feare to be Diſeaſed or Deformed; nor Grive for any Ill Humour or Accident! nor Suffer eather Death or Decay: But be Purified to a Spirit,* Phil. 3. *Immor-* 22.

Immortalized and Exalted to an Angels Estate, full as the Sun is in his strength,
Luc. 20. 36. *of all Beautie and Glorie. Able and*
Mat. 13. 43. *Apt to all Heavenly functions and Offices, fit for a Glorified Body to Performe to Gods High worship, and Mans Eternall Blisse, By vertue of an Indissoluble Bond and Union, with Her Seraphicall and Beatificall Soule.*

O let me Neglect no earthly Medicines to Procure my selfe that Heavenlie Health! Let the Church be my Aire, The Bible my Garden, Meditation my Walke, The Closet my Arbour, Prayer my Continuall Breath, Repentance my Daily Labour, Fasting my Weeklie Diet, Alms my constant Exercise, Affliction my Bread, Tears my Wine, An Eucharist my feast, The Saints my
Psal. 16. 3. & 42. 45. *Musick, Thy Angels my Keepers, Divines my Fathers, Thy Peace my Rest;*
Psal. 91. 11. *let me make a Prison my House, a*
1 Cor. 4. 15. *Rack my Bed, Chaines Anmylets, my Blood a Bath: Doe every thing of a Saint, Suffer any thing as a Confessor with life, as a Martyr to death, so it be Medicinall and Soveraigne for my Souls Health.*

And when I have Done and Endured all, let let Thy Blood, O Jesus Purge

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me that I be not foule, and Thy Spirit be my Cordiall, that I doe not faint. Thy Word my Prescript, that I doe not erre. So, let my Bodies Health on earth, Whet a Holy Appetite and Hunger to my Souls in Heaven!

1 Iohn. 1. 7. Rom. 8. 26. Ioh. 14. 16. Psal. 119. 9.

I am Recovered O Lord! How happily, If I Recover all this good by my Recovery. Be More Hopefull in Providence, more Thankfull of Life, More Mindfull of Death, More Fearfull of Sin, More Dutifull in Service, More Carefull of Soule, More Watchfull of Time, More Pitifull to Man, More Chearfull for Heaven.

O Lord God of my Health and Salvation who hast given Thy Servant a present health of Bodie for Sicknes. Receive my Thanks, and Blesse my Resolutions which I make, and Hearken to the Prayer, which I pray before Thee; that when the Sicknes comes which will be my death: My Greater, fear of Sin and better Care of Thy Service, and my Soule and Time, and Heaven and Pietie on Earth, may give me a Recoverie of that Paradise which by Adams Sin was lost, and brought in Sicknes and Death on all His Posteritie, by the loss. Yea of the better and Higher Paradise in Heaven, where shall

Gen. 3. 24. Rom. 5. 14. Luc. 23. 43. 2 Cor. 12. 4.

be

be no more Power, nor possibility to sin, sicken, or Die, for ever! Grant this for Thine infinite Mercies sake, O Lord God, Father of Heaven, the great helper and healer of all Infirmities! Grant this for His infinite Merits sake, whom Thou hast made to be mans Jesus, the Son of God, by His Blood the Healer of all souls, and Saviour of the World! By the infinite vertues and works of Thy holy and Eternal Spirit, which by His Grace helps and heals all souls and sins, in that Blood. Father, Son, and Holy Ghost, Grant me this full and Finall Recovery in Soule and Bodie, Now, and for Eternitie. Amen, Amen!

Psal. 103. 3.

A Thanksgiving for Recovery of Sickness.

Psal. 116. 11. WHat Shall I render unto the Lord for all His Benefits done to me? the Snares of Death compassed me, and the paines of Hell took hold upon me: I found woe and miserie, then called I on the Name of the Lord, and He heard me: yea thou Lord, wast he that helped me! Thou art my God and I will Praise Thee! It was not man; It was Thou That Healed me: All Physitians

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are of no value, all Medicines vaine without thee: Thy Mercy, O Lord, was my *Balme*, and I will magnifie it: Thou wast my *Physitian*, and I will praise Thee: My heart in all extremity shall therefore trust in Thee: My lips shall speake of Thy praise, and my life honour Thee.

I will not be so wretched as to offend Thee with the health Thou hast given me; with the life anew bestowed on me. O Lord! Keep that wretchednesse for ever from me. Thy Grace therefore ever give me, to have in all my waies, This Mercy and Thy Glory before me, Even so be it; I beseech Thee, O Lord, for Jesus Christ His sake. *Amen, Amen.*

Prayer against the Plague:

O Lord! Pestilence is Thy Arrow, and my sins have made mee Thy marke; nor canst Thou miss me in Thy justice: But spare me, Lord spare me in Thy Mercy! Though I deserve the stroake for my selfe, spare me for my Saviours sake; let His Innocency be my Shield and Ezek. 15. 16. 17. Levit. 26. 5.

and His Blood my *Antidote*. (O Lord, I have, I wish, no other antidote or shield:) By the soveraigne and all-saving Merits of His I beseech Thee, pardon my sinne, and spare my life.

Spare my *Soule*, that it may better serve thee, Spare my *Body*, that it may better serve my Soul: Spare my *Heart*, that I may keep it more carefully for Thee: Spare my *Blood*, that my spirits may be more active to serve Thee.

And as I pray Pestilencce from my body, so I beseech Thee keep it from
Psal. 1. 1. my soule: Preserve me from the *House*, and shield me from the *Chair* of Pestilence. As from infected Bodies, so from Spirits, which breath Errors and Vices, (Pests & plagues of souls:) From all *mortall* diseases defend me, Body and Soule; but from those *fearfull* Ones, above all, I beseech Thee. And all those Thou hast made Neare and Dear unto me; Dear Saviour doe it for Thy Mercies Sake. *Amen*,

Prayer for one infected with the Plague.

Exod. 9. 15. I Am struck, O God, and by Thy Hand! I beseech Thee, let me bleed

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in Thy Armes; in Thy Armes of Mercy, let me depart, if I must die; but Lord, embrace me with Thy favour, that I may live! Live out this danger, and see Thy deliverance; out-live my sins, and doe Thee more Service. Mean while, mercy, Lord, for *Jesus* His sake, Mercy to Thy poore Servant: Pardon to My sin, Comfort to my Spirit, Acceptance to my repentance, Strength to my faith, Life to my charity, Salvation to my soule; That whether I live, or die, I may be thine, O Lord! Who to redeem and save me, didst both live and die: In Virtue of Thy Blood, that Sole and Soveraigne Antidote and Sanctuary of bleeding Sinners, Thy Deare and Pretious Blood, let my soule live if my body die: but (if Thy Blessed will) both live to praise Thy goodnesse to both: Lord cast *my* sins behinde *Thy* back, & hold me in Thy Armes. Into Thy Armes of Mercy I cast my self (Body and Soul) My only Hope and Refuge, & Rock of my salvation, is in Thy Blessed Merits, and Blood, Deare Jesus! Take me; and keep me in Thy Armes, now and ever, and especially, in my last houre and agony, have mercy on me I beseech Thee. *Amen, Amen.*

Ro. 14. 8.

Is. 38. 17.

Thanks.

Thanksgiving for one recovered of the Plague.

THou hast smitten, and Thou hast healed me, O my God! The blow was grievous, Thy help is greater! the blow was just, Thy help more gracious! my sinnes deserved death, Thy mercy hath spared my life. O Lord, with an humble, thankfull soule, I doe acknowledge (as ever, so now especially) from Thy good hand, my present life and health. And now I humbly beseech Thee that my heart may smite me, that I have ever rebelled against so Good a Majestie; and Thy grace keep me, that I never more lift up my hand against so Great a Goodnesse. O let not the pestilence goe from my body, to my soule! let not Satan and corruption poyson & perswade my spirit, to sit in the *Chaire* or stay in the *House* of pestilence: Let not others be infected with sinne by me, nor me by them, lest Thou be more provoked; and the plague gone, return in a greater judgment. My God, my Help, my Health, my Hope, my Life and Comfort, Be Thy Name ever blessed, That hast spared my soule and life: O let it be no more dis-

Joh. 5. 14.

dishonoured by me ! That keeping from the infection of an evill world, I may live in the Blisse of a better; where is neither sinne nor sickneſſe to infect ſoule or body, but Perfect health, ſtrength, grace, and glory in Thee and with Thee, to all Eternity : O Jeſus my onely *Refuge, and the Horne of my Salvation* ! So be it, *Amen, Amen.*

Prayer for one at the Hower of Death, to be ſaid by the Sick ; or ſome for him (altering the perſon.)

1. *Prayer for one at the point of Death.*

GOd the *Father*, His mercies be about me ! God the Sonn, His Merits be upon me ! God the *Holy Ghoſt*, His Comforts be within me ! Holy Trinity, preſerve, ſtrengthen and ſupport me ; that my Death may be pretious in the ſight of the Lord, and my Soule live with Thee to all Eternity, *Amen, Amen.* Pſal. 116, 15.

2. *Prayer for one at the point of Death:*

FAther of mercies, let Thy Love be to him! Saviour of the world, let Thy Merits be on him! Comforter of departing Souls, let Thy Peace be in him! Father, Sonne, and Holy Spirit, Defend a Child of thy Family; Save a Lamb of Thy-Flock, Keep a Member of Thy Cuhrch; O Thou One and Onely Lord God of Heaven, Command Thy Holy Angels to tender him, and forbid Evill Ones to trouble him! Deliver his Soule, discharge his sinne, seale his pardon, Heavenly Father, by Thy Holy Spirit, in the Blood of Jesus. *Amen, Amen.*

3. *Prayer for one at the point of Death.*

LOrd Jesus! Succour this Dying Soule! Make passage for him by death, to a better life; Purge his sins in Thy Blood, and Prepare his Soul by Thy Spirit, and Receive it to the glory of Thy Father! Jesus, That didst so deerly Purchase it, make haste to Receive it. From the pangs of present, and pains of everlasting death; Good Lord,

Lord Deliver it, Deliver it for Thy Mercies sake. *Amen, Amen.*

A Thanksgiving for the Happie Departure of Friends Deceased, with A prayer for ours, and others living.

LOrd, Receive my Prayers for those for whom Thou hast had my Prayers! That Thou hast been mercifully pleased to take them from their Sins, and Woes; and receive them to Thy joyes and bliss! Even so Lord! Pretious in Thy Sight is the death of the Saints. And Pretious in the Sight of thy Saints, be thy Goodnes for ever O God! And let all Thy Saints and Servants which now live and feare Thee, find Thee a God of Comfort and Mercy in their Extremitie! So be it to me (the unworthiest of all Thine) in my last hower and agonie, For His Sake, who is our Onely Hope and Help and shield of our Salvation, both in life and death, Jesus Christ our Lord, *Amen!*

Thanks-

Thanksgiving after Death, for one departed.

Say this Scripture,

Return unto thy rest O my Soule! for the Lord hath dealt bountifully with thee. Pretious in the sight of the Lord, is the Death of the Saints. Psal. 116,7.15: *Blessed are the dead that die in the Lord: even so saith the Spirit, that they rest from their labours.* Apoc. 14.13.

Then Pray thus.

THou that hast sent for this Soul, out of the Prison of his Body, to come to the Palace of Thy Blisse, Receive our praises O Lord for his happy Deliverance. From Pangs to Joyes, From Trialls to Triumphs, from Earth to Heaven! O Lord, we beseech Thee, Admit our humble Lauds to attend him into Thy Presence, and with them let our Prayers enter Before Thee; that as he, so we, in Thy good time, may come and Present our *Hallelujah's* with our selves, in Thy sight. And mean time lead a godly life, to have a blessed death.

Lord, let us not forsake Thee now, that thou mayest not leave us then! In that last and great hower (upon which followes an Eternity of weale, or woe) Lord have mercy on us and doe not

not forsake us, and therefore let us have the feare of It, and Thee, now and ever, before us; that as we beleive our * Brother departed is, we may be Blessed in, and by our death; grant we may Dear Jesus. *Amen.* * Or Sister

A generall Thanksgiving for Gods mercies.

O Thou High Majesty of Heaven! how hast thou filled me with the favours of Thy Bounty? how great hast Thou been in Thy Goodnesse and Mercy? how gratious in Thy Providence to me? Thou hast poured the blessings of heaven and earth upon my head. Thou hast loaden me with Thy gifts bestowed upon me, in *Creating*, *Redeeming*, and in *Preserving* me.

In my *Creation*, Thou gavest me Thine *Image*, and madest me more Noble than all the Creatures of the earth. In my *Redemption*, thou gavest me Thy *Sonne*, and madest me more Glorious than the Angels of Heaven. In my Baptisme, and *Regeneration*, Thou gavest me Thy *Spirit*, and hast made me more happy than millions of men in the World. Psal 8 5. Heb. 2 16. Tit. 3 5

Thou hast given Thy self to me, Lord, Tit. 2. 14

what could'ſt thou doe more for me? Thrice bleſſed, yea for ever, be Thy glorious Name, for thine infinit Grace, Mercy, and Goodneſſe to me!

And in Thy *Providence* for this life, how abundantly haſt Thou bleſſed me! in [*health*, *wealth*, *body*, *minde*, &c. and] many, and many mercies, vouchſafed me. In my *Weakneſſe*, Thou haſt ſtrengthned me: In my *Dangers*, Thou haſt delivered me: In my *diſtreſſe*, Thou haſt comforted me: In my prayers, Thou haſt heard me. In Thy *Judgments*, Thou haſt ſpared me, to this day, preſerving my life, and making it many waies joyfull to me.

And, not for any good in me, O Lord, haſt Thou been thus gracious towards me! My ills on earth have been many, my ingratitudes great, againſt Thee. For them thou mighteſt for ever baniſh me from heaven, and with my ſinnes caſt me into hell, amongſt thoſe that offend Thee. For Thy own Goodneſſe, and great Names Sake, haſt Thou been thus bountifull and merciful to me: O fill my heart with Thy love, that my mouth may pour out praiſes to Thee! Raviſh my Soul with Thy goodneſs, that my heart may ever

love

love Thee! Fill my life with thy Fear, that as my lips, my thoughts & deeds, may ever honour Thee! Let me not be so wretched, as to forget Thy mercy; so wicked, *as to abuse* Thy blessings: let all that I am, and have, serve Thee, minde, body, state, health, friends, none be abused to vanity in any way of sin to reproach Thee; but all made to extoll my Makers Praises, and my Redeemers Glory.

Since I owe my selfe by so many Bonds of blessings to Thee (yea thousand lives and soules, had I so many to serve thee) let me not deny the service of One poor soul and body unto Thee: O blessed Maker and Redeemer, and Preserver, of Both! I have no more to give Thee, my selfe therefore made of both, I present unto Thee: I give thee my self on earth, O Lord accept me, and receive me to Thy self in heaven! where with Thy Angels I shal give thee perfect praises, singing *Hallelujahs* day and night, giving everlasting lauds unto thee my great *Maker*, my deare *Redeemer*, my holy *Comforter*, my good *Preserver*; O God, Father, Son, and Holy Ghost! O Blessed and Adored Trinity! To Thee, and to Thy Goodnesse alone;

2 Cor. 8. 5. Ro. 6. 13. Apoc. 4. 8

for what I am, and have, and hope of blisse, in this or a better world, be all Honour, Praise, Thanksgiving and Glory for ever and ever. *Amen, Amen.*

A Gratulatory Commemoration of Gods Mercies and Deliverances.

REceive the sacrifice of my thankfull soule, O Lord, for all Thy mercies and mercifull Deliverances of me and mine, from *Diseases* and *Dangers*; by *Land*, or *Water*; in *Warre*, or *Peace*, of *Old*, or *Late*; for *Soul*, or *Body*.

Here think of particulars.

O Lord, what great dangers hast Thou shewed me, and them, and yet hast delivered us from all our fears! they live, and I live, and all live, and why? but to praise Thee the God of our salvation and life; *Thou art my God, and I will praise Thee, Thou art my God, and I will worship Thee; yea, whilst I live, will magnifie Thee in this manner.* And, O give me grace to give Thee more, and better glory. Glory from my *Lips*, and glory from my *Life*! Glory in my *mind* by a just Sense, and *Meditation* of Thy Mercy: And Glory from my *Heart* in a true *love* and *joy* of Thy Goodnesse: Till thou dost give me Thy glory in heaven,

Psa. 118 28.

Psa. 138 2.

Psa. 145 1.

Ps. 63. 5.

heaven, Lord let me ever give thee this glory on earth! Even so Lord, for all Thy benefits and blessings from any ill, or of any good, to me or any more nearly mine, from the hour of my birth to this day of my life: Glory be to Thee now and ever, by Jesus Christ our Lord. *Amen.*

Thanksgiving for a preserved [*Friend*] *or others formerly Prayed for.*

MY Heart is ful of Thy goodnesse O God! Thou hast delivered thy Servant from his dangers, and me from my feares: *O, what shall I render unto the Lord for all his benefits to me!* O my God! I give Thee a thankfull heart, and beseech Thee to give me a thankfull life! Grace so to live, that my *deeds* as well as *words*, may speak me thankfull! O let me not pay Thee with neglects for thy favours, lest Thou returne me plagues for thy Mercies! let me have care to serve Thee in, and for thy goodnesse, that I may still rejoice in, and for Thy salvation; of Him and me, and all who are more dearely mine, Even so be it for Jesus Christ His sake. *Amen.* Psa. 116 11.

Prayers for every day in the Week.

SUNDAY.

A Prayer against the flesh.

O Lord! deliver me from my selfe, my sinfull, sensuall, and carnall selfe; ready to joyne with my foes, to ruine my soule, by yeilding it up to the temptations of sinne. Let me watch it as my most *mortall* enemy, without which all the Devils in hell cannot force, nor all the powers on earth fasten a sin upon me! and yet a foe so *Inbred* and Naturall to me, as will lodge in me whilest I live, and never leave me! Make me see what cause I have to keepe a strict and continuall watch, and pray Thy aid, when the Devill and the World without beset me, and lead on Armies of Temptations against me; and the Flesh within is false, and ever ready to betray me, and let them in upon me! From such Enemies and Traytors, Lord deliver me! and as I love the eternal salvation of my soule, let me not sleepe

in

in ſecurity, that have to doe with ſuch Enemies.

And ſince the Fleſh is my foe, let me not cheriſh it, and ſatisfie it, and provide for it, and entertaine it, as a Friend: but according to thy will, and the neceſſity of my ſoul, let me not ſpare to crucifie and kill it, as my Enemy: which will torture me if It be not crucified, and kill me if I doe not kill it, And grant me Good God, the power of Thy Spirit, to doe Thy will in mortifying of the fleſh, to the ſaving of my ſoule! Rom. 13 14 Ga. 5. 24 Ro. 8. 13

Let my life be a continuall *Fight* againſt the corruptions of my fleſh, and Succour me with *wiſdome* and *grace* to maintaine that fight; let me *Watch*, and *Faſt*, and uſe all due meanes to *beat Downe my Body*, if that give it ſtrength. Let me *meditate*, and *heare*, and *reade*, and *pray*, and *weep*, in all good wayes ſeeking to beare up my ſoul, to beat downe that ſinfull body, and bring it to death. 1 Pet. 2. 11. Ro. 8. 13. 1 Cor. 9. 27.

And becauſe, though now beaten downe, a new Temptation will raiſe it up; and ſtruck dead, it will revive againe: Haſten my ſoul O Lord, out of theſe endleſſe *Warres*, where I may

keep the *Triumphs* of an eternall peace from earth to heaven, and ſtrengthen my ſoule to get thoſe daily *Victories* over my luſts, that may bring me to thoſe triumphs! O Chriſt, That hadſt fleſh and no corruption, pitty me that
Joh.14. 20 have both! Succour my double frailty,
Mat.26. 41 thou that knoweſt the infirmity of the fleſh! Aſſiſt me with thy holy Spirit,
Ro.8.13. to ſtand: Recover me when I fall, in theſe holy fights. Relieve my *wants*, forgive my *weakneſſes*, cloſe up my *wounds* by Thy Blood! Bleſſed Saviour, the Captaine of my Salvation, who didſt fight and conquer all my foes, and now ſitteſt on the Throne in triumph in heaven; make me ſo to fight, that I may conquer on earth; and having ſubdued the fleſh, may ſit
Rev.3.21 with thee on the Throne. From their *ſhame* keepe me, that prefer the Subject before the Soveraigne, Feſh before the Spirit! From their *loſſe* keep me, that prefer a Toy to a Crown, a Luſt to a Kingdome! From their *Cowardiſe* keep me, that dare not fight for a Crowne, but yeild their ſouls up to luſt! From their *Woe* ever keep me, that buy delights with their death, for
Ro.8.13. a little life after the fleſh, dying eternally

rally bodies and soules! From such folly and misery, Deare Jesus deliver me! *Amen. Amen.*

MONDAY.

A Prayer against the Devill.

O Lord! How shall my poore soule stand against Temptation, if Thou doe not assist me, who have as many Ghostly Enemies as Devills to tempt me; malicious, crafty, busie, & mighty all of them hating my soule to death, watching my weakenesse, and continually seeking occasion to devour me! O my God, without Thy strength I cannot stand, and by Thy strength I shall not fall. For thou O God art above the Devill, of more goodnesse, wisdome, care, and power to save, then he is able to destroy. Thou canst send more succours to me, then he can bring forces against me; More holy Angels then he hath wicked Spirits; Lord give me that strength! Lord send me those succours! Put upon me *the armour* of light, to fight with the Rulers of darkenesse! Let the *Helmet of* hope

Rom. 13. 12. Eph. 6.

hope be on my head, and the *breſtplate* of faith and love on my heart, that I be not mortally wounded in the fight! In my extremity ſend Thy Angels to ſuccour me! And let Thy holy Spirit be my Leader, that the Evill one may not be my Conquerour,

Lord Jeſus that knoweſt what it was to be tempted, and didſt overcome the Tempter for me, relieve my frailty when I am tempted, and ſuffer not Satan to overcome me! And let me be ſober, and watch and pray that I enter not into Temptation, that Thou Mat. 26. 41. mayeſt releive me! O Lord! How ſhall I not fall into the hand of Hell, if I throw my ſelfe into Temptation! From ſuch preſumption, O Chriſt preſerve me! How manys ſouls have been left and loſt in thoſe bold adventures of their ſtrength; make me ſadly to conſider that ſuch a daring Spirit may never poſſeſſe me! Let me remember with feare and trembling, what great Saints have falne, that I may with an humble and holy care and feare, ſeeke for Thy ſtrength to ſtand, and being upheld by Thy right hand, may never fail. But let me not caſt my ſelf out of Thine, into Satans hand; for

for if Thou Lord do not uphold, and he pull downe, how shall I stand? And let me keepe my wayes, that I cast not my self out; for Thou wilt not protect me but in Thy wayes! And let me not runne my self into temptation, for that is out of my wayes, and Thy Protection. *Thou great Shepherd of the sheep*, Keepe me, a poore Lambe of thy Fold! *Thou Lion of the Tribe of Juda* that hast prevailed, save me from the roaring Lion that he may never prevaile! And in and from all his Temptations deliver me in Thy mercy, that he may not devour my soul for all his roaring. Rescue me, Thou that didst Redeeme me; Preserve me, Thou that didst Create me, my Lord and my God, my Strength and Hope, Deare Jesus! *Amen.*

Psal. 91. 11.

Heb. 13. 20.

Rev. 5. 5.

1 Pet. 5. 8

TUESDAY.

A Prayer against the World.

O Lord! The World is a strong Enemy to conquer (The great Conquerors of the powers, were Captives to the Vanites of the World) yet

yet by Thy ſtrength it may be conque-
1Ioh 4 4 red, for *Thou art greater then he that is the World:* Thou didſt O Saviour, conquer it for me; and by Thy aid I may conquer it for my ſelfe. And by Thy will I muſt conquer it with Thee on earth, if I will triumph with Thee in Heaven; O then, let me reſolutely ſet, and fit my ſelf for the conqueſt of the world! And to the Forces of reaſon, Lord give me the Powers of grace, by which I may make a conqueſt.

This world is but for a time, and will end at laſt, and how ſoone to me, Thou Lord onely knoweſt: and did it endure, what comfort or contentment can my Immortall ſoul receive in any, or all the good of the World? O let me not loſe my Eternall *Inheritance* in the World to come, for a poore *portion* in this preſent world! Thou Lord haſt made me in it, but me for Thy ſelfe, and it for me. O then, let me never be of it, let my Spirit alwaies be above it! Let me not make my Servant my Soveraigne good. Aſſiſt me by Thy grace, that I may not, O God! And becauſe my ſenſes are ſo naturall and neare unto me, and the world takes my ſoul captive, by the power of my ſenſes;

ſenſes; O let me Watch thoſe gates againſt the Entries of Temptations! and look well to my ſenſe, that I loſe not my ſoul. That I doe not, Lord keepe me from all evill, from the *Men*, and from the *Things* of the world! From Companies and Counſells, and Examples of the Ill, ſet on by the Devill, to wooe for the world, Lord keep me as ſo many foes and fiends to my ſoul, and let me rather ſuffer them as my ſorrowes, then take ſolace in ſuch men! From the *Vanities* of the world that they doe not allure me, and the *Miſeries* of it, that they may not deject me; (The great powers by which the world aſſaults me,) defend me O Lord, that they doe not overcome me; and let me looke well to my ſoul, becauſe I am never free from ſuch aſſaults! From the Vanities of Riches, Honours, Pleaſures, the Prevailing Goods of the world, (the Heaven ſhe brings;) And from the Miſeries of wants, ſcornes, ignominies, injuries, tortures, the Powerfull ills of the world (the Hell ſhe hath;) Lord keepe me, that they lead not my ſoul into the Captivity of ſin, leſt I feele a worſer Hell, and loſe a better Heaven! Let me not loſe Thy

favour

favour for the *ſmiles*, nor incurre Thy diſpleaſure for the *frowns* of this world. Let neither her *Sorceries* bewitch me to ill, nor her *Tyrannies* fright me from good. Let my love and feare be both on Thee, & the good and ill, not of this, but another life!
1 Cor. 7. 31. On that be my heart, on this my foot! Let me love and value and uſe this world, onely as it may helpe me to that! Not for the Throne of my Spirit, but the Footſtoole of my Soul. By whoſe good my body may be better enabled to ſerve my Spirit, and both to ſerve Thee, and come to the good of a better world! For ſuch a Conqueſt, Lord ſtrengthen me, and to theſe Triumphs above bring me, Even for his ſake, who hath overcome the fleſh, the Devill, and the World for me, Jeſus Chriſt our Lord. *Amen.*

WEDNESDAY.

A Prayer againſt ſudden Death.

Gen. 2. 17. O Thou great Judge of the World, I am a child of Death by the ſentence of the Law for *Adams* ſinne, and have

have deserved it at the hands of Thy Justice, for my own; yet in Thy mercy Thou hast not executed that sentence upon me, but to this day hast continued my life. Yea, most Mercifull God, when the feares and snares of Death *and Hell tooke hold on me*, and my provocations were great against Thee; in those great distresses I called upon Thee, and Thou didst heare me and deliver me! Psal. 116. 3.

Lord! make me ever thankfull for Thy goodnesse, and take not away thy loving kindnesse from me, though since I have not walked worthy of thy mercy. *Save* my *soul* from the sins that trouble me! *Save* my *body* from the sicknesses that feare me! And save my *life* from all ill accidents and disasters that may befall me! If Thou speak the word O Lord, I shalbe safe, body and soul, and no ill can touch me; Good Lord speak that word, and save me! Pardon my sins that they doe not destroy me, and lengthen my dayes that I may better serve Thee! For a sudden death by a present repentance, and good life. Lord ever prepare me! And from a sudden death by Thy good Providence, deliver me, That I may have time

time with more comfort and contentment, and settlement of minde, to yeild up my life and soule unto Thee!

Dear Saviour heare me, that shedd'dst Thy Blood to Save me, and sittest in Heaven, to Preserve me! For my last houre fit me. From sudden surprizall of it keep me. To it, and in it, ever save me, and by Thy grace and Holy Merits make it a happie houre unto me, that I may then die in Thy armes, and at the Day of Judgment rise and stand joyfull before Thee. Lord Jesus for thy mercies sake grant all this to me. *Amen, Amen!*

THURSDAY.

A Prayer against Hypocrisie.

O Lord! Make me abhor to be *Prophane*, and feare, to be an *Hypocrite*! if I be a Notorious sinner, the World will condemne me; and if a Close offender, Thou wilt not justifie me: Let me therefore be a Saint in sinceritie, that God and man may approve, and blesse me!

O Lord God of truth that searchest the

the heart, what will it availe me to have the world acquit me, when my conscience shall be a thousand witnesses against me; and Thy self more then ten thousand consciences to condemne me! Keep me therefore from the blot and follie of Hypocrisie.

And since Hypocrites art the first-borne of the damned, let me have no part in that sinne, that I may have no portion with such sinners! Let me be the same whereſoever I am, in the Closet and Church, in secret and publike, in the darke and day; and let me be alwayes what I should bee, studying ever to approve my heart and wayes before Thee that Thou *Who seest in secret mayest reward me openly*. O let me see Thee every where before my eyes, and my selfe before Thine; and accordingly walke uprightly before Thee, till I come to rest eternally with Thee!

Mar. 24. 51.

Mat. 6. 6.

Ps. 26 3. Ps 119. 168. Gen. 17. 1.

O Lord, since Thou requirest no more, to have thy Favour on Earth and Glory in Heaven, but a heart *True* unto Thee, and doest pardon and passe by many infirmities, where thou seest such a heart; Let me not give Thee lesse, then a *Sincerity* in Thy service. God

2 Chr. 30 18. 19.

of

of Truth, give me a single heart to serve Thee, and accept it from me: and a Monster of a double heart let Satan never make me. From Hypocrisie and Lyes of life, Lord deliver me! Thou that hadst no gaule in Thy heart, nor guile in Thy mouth, Blessed Sonne and Truth of God, let me be Thine in truth sweet Jesus. *Amen*!

FRIDAY.

Prayers against Inconstancy in good.

Mal. 3, 6. O Lord! Thou art *Immutable* what thou art, Let me be unchangeable what I should be! never ceasing to be Thy good Child and Servant, who ever continuest to be my good Father and Lord!

O Lord, There is not one *Moment*, in which I can be or live without Thy *Goodnesse*, and shall there be many *dayes* wherein Thou art without my *Service*? The Glory with which Thou rewardest it, is to all *Eternity*; and shall the duties of it fail and fall short of *Constancy*? O my God, had I the *Age* of Angels to live, I owe the service of

of all that life unto Thee; and now that I have but a *Span* of time, shall I keepe away a great part of that, from Thee? O Lord, let me not so much forget Thee and my selfe, as to do thus by Thee. Psal. 39. 6.

And should I so farre forget my duty, let me remember my necessity. It is constancie gets the Crown to thy service, and shall I fall off from it, and loose my Crowne? O Lord! In what a fearefull condition would my soul be, if Death should seize me when I am fain off, and take me away in that time of sin? and have I any assurance this hour, the next not to see death? And were I sure of life & time, should I so live, and divide it, best years to the devill, and worst to my God? *Months* to vanity, and *minutes* to piety, Day and night looke to this world, and not spare an houre for a Better? Lord! let not the Devill and the World divide my time with Thee, lest not giving Thee all, Thou takest none from me; or giving Thee the least share, Thou throwest it back upon me. Rev. 2. 10. & 3. 11.

Fix my heart on Thy feare, that no temptation of Devill or man may remove mee; *Binde* my soul with such resolutions

resolutions to Thee, that no strength of the flesh may loose me. Since I cannot for my bodies frailty, serve Thee as an Angell without intermission *Continually*; let me as a Saint, without failing, *Constantly* be devoted to Thee; not as a Retainer, but daily Servant attending upon Thee. Keeping carefully my *houres* of devotion, and Consecrating all my dayes unto Thee, by a conscionable and constant endeavour, in all places and things, and at all times, to *Shun* all evill, and *Doe* what may please Thee. O Thou that art *without shadow of change*, *Ever the same*, settle my fickle soul in Thy feare, and establish Thy holy Spirit in me, that I may serve thee on earth with *constancie*, and in heaven, to all *Eternity*! By the Grace and Merits of Him who Finished the work of Eternall Redemption for me, living and dying, to Save me, and now sits at Thy right hand to uphold and keep me, Jesus Christ our Lord. *Amen.*

Iam. 1. 17. Ps. 102. 27.

Luk. 12. 50. Ioh. 4. 34

SATURDAY.

Prayer against Impenitence in ill.

LORD keep me from the fearfull sinne and judgement of an Impenitent

tent heart: Since repentance for sinne is the onely remedy appointed to save me, let me not neglect it, lest I dye for it, irrecoverably. Luk. 13. 3. 2 Pet 3. 9.

O Lord, what shall become of my guilty soul, if Thou doe not pardon me? And how should I hope Thy pardon, if I go on to provoke Thee? Give me therefore a *sorrow* for my sins past, wherein I have offended Thee; and if I *Fall* by Frailty into sin, let me not *lye* without remorse, but *Rise* by repentance, that I may *Return* againe into favour with Thee.

O my God, if now I will not, I shall repent (in hell, if not on Earth,) if not with timely teares in hope, in fires with everlasting horrour! O let me weep for a time, that I may not waile them for ever; let me mourne for them unto comfort, rather than rejoyce into confusion.

From a heart *Hardned* in sin, and a conscience *Seared* with guilt, Lord keep me, as from the *Threshold* of hell. And from *Continuance* and *Custome* in sin, keep me, that I grow not senseless of it, and feared. And from *Multiplying*, and reiterating the *acts* of sin, keepe me, that I get not a custome. If I sin, let Obdura. tio animi, lumen inferni.

2Sam.24 10. 1Cor.11. 31.32. let my heart ſmite me, that Thy hand of vengeance may not touch me.

And for that hardneſſe and *Habit* of ill which I have already got by any acts of ſin, Deare Saviour help me, and heale me. *Melt* my heart in the fire of thy love, to a *tenderneſſe* of offending Thee; and (O Bleſſed *Scape goat**) mollifie my hardneſſe by the vertue of Thy Blood, that I may not ſtand ſtubborne againſt Thee. Bow me with thy *Mercies*, Break me with thy *judgments*, Wound me with Thy *Word*, Move me with Thy *Spirit*, and by all meanes mould me and make my heart of that temper, that the leaſt touch of ſin may trouble me, that I may not obſtinately goe on in a courſe of Rebellion againſt Thee. Mercifull Father, let all Thy croſſes come rather upon me, then this curſe befall me. That I may rather grieve and groane with hope on earth, then waile and houle in hell without remedie. A Heart of fleſh for ſtone, Lord give me, let Thy holy Spirit work and keep it, in me. Doe it Deare Saviour for me, I beſeech thee, in Thy Mercy. *Amen, Amen.*

*Levit. 16.22. *Goats blood melts Adamant, ſuch is an hardheart* Zach.7. 12.

Ezek 36 26, 27.

Animadvetſion

Animadverſion to the Devout Reader touching the following SERVICES.

THe *Author in theſe Services tenders thee ſome things* New, *and nothing (he hopes)* Naught. *There are extant, Books of* Prayers, *and* Meditations, *and* Directions *apart, and thoſe who joyn ſome of theſe together; but all (as in his way) he knowes none.*

He conceives that the ſoul Engaged in a particular duty, will be much aſſiſted by ſo many helps at hand, and come off better with the Service. Viciſſitudes of Devotions (like changes of clothes) as they pleaſe the minde, becauſe they clog leſſe; ſo they will advance her piety the more, when all (though they goe ſeverall waies) meet in one ſtudy, and care to work her ſpirituall preferment.

Thy Spirit will not be leſs devoted to Thy Prayers, for having breathed it in Holy Scriptures: Nor wilt thou take in that Holy Aire with leſſe advantage to thy Soules health, for going to it from thy Prayers. Nor will thoſe Heavenly

Refreſhments

freſhments Profit or Laſt leſs, for plying the Soul (at preſent) well-devoted, with proper & pious Meditations: & Inſtructions ſet and ſuteing to her particular purpoſes. This wilbe as a Word in due ſeaſon, fit, and good, and ſerve as a little Sermon to nouriſh Holy Spirit ſo Divinely begot, which elſe may ſtarve before it can come to a greater; and perhaps, not have her particular eſtate, and caſe much reached, and relived neither, if ſhe come.

The Cloſet, (the good mans Daily Sanctuary alwaies*, and in perſecution often his onely Church) as it never wants Gods Spirituall Altar, (a Devout heart) not his Garden, (Gods Holy Book) in it, nor Gods Holy Service (an Holy Prayer-Book) for it: By this, ſhall have a little Pulpit too. Neceſſary for thoſe who have no other, and profitable for thoſe who may want a better.

* Ezek. 11. 16.

And ſurely, the Soul which keeps her daily Walks betwixt Gods Altar and Garden (Her Prayers, and His Scriptures) muſt needs grow, and goe on in Godlineſſe. And Faſter, and Firmer both, for hearing every day a Sermon, when Her ſelf is the Preacher, Her ſtate thy Text, and God and Conſcience the Auditory.

Reader

Reader, *He that is not for a Pulpit in the Chamber, would have this in the Closet, and thinks he shall doe God and thee good Service in these devote-lesse times, to furnish thy Closet with such a Pulpit. His Aime thou seest, His Patterne thou maist easily aime at, especially if a Child of that Mother, whose Wisdom taught him such Prayers: Though some things in the Services be new; there are no* Novelties *in them; but for thy singular use compiled, and made a Handfull of little* Homilies, *and* Prayers.

* *In ea Salvator velut Sol oriens emicuit, ac propterea ipsa dies ab hominibus seculi, dies Solis, vocatur; qd ortus eam Sol justitiæ Christus illuminat,* Ambros. S. co. Mal. 4 2.

Rules for every Sundayes* Devotion.

Sunday-morning.

When you awake, lift up your heart, and say,

O Sun of Righteousnesse, which this day didst rise for me, shine now, and ever, with Thy Grace, and Mercy upon me! *Amen.*

When you are up, Kneel, and say this Prayer.

O Lord, *Holinesse becometh Thy House*; and Dutifulness becometh
Ps.93.6. me to go to Thy Courts, & wait upon Thee: and this is the Great day of Thy Service. Thou that hast given me to see the *light* of this day, make me carefull to doe the *duty* of it; *Timely* to Present my self unto Thee; and *Reverently* to behave my self, before Thee; that I may come with fruit, and favour from Thee, for Jesus Christ His sake. *Amen.*

Before you go to Church say (if you have time) the Sunday-Service *following. Omit not to say the Collect for it, howsoever in the Afternoon say the Evening Service.*

Sunday-night.

When you go to Bed, kneel, & say,

O Sun of Righteousnesse, keep me from utter darkness, let me so sleep in Thy Peace, that I may be ever ready to arise, and meet thee in Thy Glory. *Amen, Amen.*

Seven

SERVICES *Set to the Daies of the Week, for Foure Severall Weeks.*

Sunday-Service.
Of the Joyes of Heaven.

Morning Prayer, *Psal* 36. 48	Evening Prayer. *Psal.* 15. & 16.
Lesson, *Isa.* 64. *Mat.* 5. to. 13. or *Mat.* 17. to. 14.	Lesson, *Isa.* 35. *Apoc.* 21.

Sunday Collect, or Prayer, for the Joyes of Heaven.

DEare Saviour! Who hast Purchased lost Heaven for me by Thy Blood, and now Possessest it for me in my Flesh: possess my soul, I beseech Thee, with Thy Holy Spirit; that my *Conversation* now may be heavenly on earth, and my *habitation* hereafter, happy in Heaven. O Phil 3. 20.

O let me not for the Periſhing pleaſures of this vaine world, loſe an Eternity of Bleſſed joyes in Thy Preſence and Kingdome! Preſerve me to it, (Deare Redeemer) who haſt prepared it for me, Even for Thy Mercies ſakes, O Lord. *Amen.*

Then Daily Prayers.

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1. *Meditation, of the Joyes of Heaven.*

WHat doe I on earth, when God is in Heaven? Why are my Heart & Body in two ſeverall Worlds? And where but with Him, and on Him ſhould be my heart? Lord! draw to thee what is made for Thee; Till Body can come, let my Spirit be with Thee; Till my Soul depart from my Body, to dwell for ever with Thee, let Devotion carry my thoughts out of my ſoul, and daily Viſit Thee.

My Help, my Hope, my Solace, my Salvation; Father of my Spirit, Huſband of my Soul, Soveraigne of my Welfare, Author of my Nature, End of my Eſſence, Bliſſe of my Being, Satisfaction of my Deſires, Reſt of my Thoughts, Perfection of my Powers! My life is a Baniſhment, Impriſonment, Puniſh-

Punishment onearth, if Thou be in heaven! Shun I never so much, I shall meet with nothing but *Sinne* and *Misery*; Seek I never so much, I shall not find any thing of Bliſſe below: Had I whole lands of *Wealth*, with hills of *Honour* upon them, and rivers of *Pleaſure* about thoſe, all were not a peble, a pile, a drop to my Bleſſedneſſe: My Avaritious, Ambitious, Voluptuous deſires, are left drie on earth, onely fill'd and drown'd in the Paradiſe, Crowne, and Kingdome of Heaven: The Ocean of Bliſſe runs about the Good that is Infinite. *High*, above change, *Great* without meaſure, *Full* without want, *Long* beyond time! Away then my Soul, from thy Baniſhment, Bondage, Woe, and miſerable Vanity, to thy Home, Freedome, Joy, and true Felicity; Dove of Grace flie to the windows of Glory; Mount to thoſe Louvers on high, where the ravenous Bird of hell can neither ſeize, or fright thee; nor the beaſts of the earth devour or diſquiet thee.

Heaven on Earth is a Monſtrous confuſion; if thou vainly ſeek it there, thou mayeſt as ſoone finde it in Hell (God is not in that heaven!) Onely

ſeek, and ſolace thy ſelf in the waies of God; that's heaven on earth indeed: both a glimpſe of the glory above and a light to finde heaven where it is, in heaven! And from the goods of the wor'd, raiſe up thy thoughts to a better Bliſſe. Say, if ſo well on Earth, how much better in heaven! ſo let it be, not thy Myrrour of Bliſſe, but Perſpective; Nor thy Chaire, but Foot-ſtool, to take a better *Sight* & *Flight* to thy Throne. So Thou ſhalt at once walke on earth, and goe to heaven; yea, thou ſhalt divide thy ſelf betwixt both; Bodie to earth, and Soul to heaven. And God will in that day Bleſſedly Unite, what thou doſt devoutly Divide; and Keep with Him in Heaven for ever, both Body and Soul.

See, *Soliloquie*, p.

Monday-

Monday-Service.

Of the Miseries of this World.

Morning Prayer.	Evening Prayer
Psal. 120. 129. 137.	Ps. 39. 42. or 84. 102
Lesson,	Lesson,
Gen. 47. or Job. 14	Lam. 3.
Luk. 21. or Act. 20.	Rom 7

Monday Collect, touching the Miseries of Earth.

O Lord! With us, is Misery; with Thee, is Mercy! On earth, all ill, in heaven, all good! O for Thy mercies sake support me in all my miseries, and deliver me from my sins, the cause of them all! And of Thy Goodness (I beseech Thee) raise up my heart to covet and seek the good of Heaven, that my hold and hope of it, may comfort me against all the ills of the earth.

Let the bitterness which I feele below, wean me from this evill world, and whet in me a holy appetite to the

pure sweets and joyes which be above. And in Thy good time fill my Soul with those blessed Solaces, I beseech Thee; Even for His blessed Merits and Mediation sake, who is my only Joy & Hope in heaven and earth, Jesus Christ my Deare Redeemer and Advocate, *Amen.*

Then Daily Prayers.

Meditation of the Miseries of the World.

WHy so much *Wedded* to the world, when woe is her *Dowrie*? Entailed (as a Portion) by God on *Adam*, and thee (if his Son) since he *Forfeited* (with his Allegiance) his Paradise, and thine, by his default! Earth ever since brings forth woes, as Fire sparks. *Within* thee, or *without* thee; For thy *self*, or *others*; In *Bodie*, or *Soul*; woods will as soone want leaves, as the world faile thee of woes! thou art *Heire* to all; *Inheriter* (at least) of some; never secure from any, because alwaies in *Griefe*, or *Feare* of all. And least blest too when most secure; most unhappy, when least miserable; Blisse in this life being the greatest

Gen 3. 17.

Job 5.

test curse, because the portion of a man markt out for everlasting unhappinesse. Alas! what a purchase is a little fickle, worldly, bliss, with woes, All, and Everlasting, after it, not without some in it! Psal. 17. 14.

My heart! If thou hast so miscaried in thy *Choice*, let this *Divorce* the Mariage; love earth when thou art fond of woe, and not afraid of hell.

Thou wilt find good *Alimonie* after this Divorce. Thou wilt *live* more well, and *die* much better for it. Thou wilt entertaine death as a *Deliverance* from her *Ills*. whose goods thou scorneſt. And receive and reade a *Summons* to thy end, not as an *Arrest* and Call to Judgement, but an *Acquittance* from calamity. Thou wilt eye Heaven as thy *Harbour* of rest, and be weary of the world as a *Sea* of trouble. Thou wilt study to steer thy course by the *Card* and Compasse of the Infallible Word and Rule, to know and goe the right way to Heaven.

So good is the Worlds *Wormwood* (above her honey) for the *S*ouls health, if we take, and tast it right: And Even our miseries are made great mercies, because good Medicines for that happy health! Did earth afford sinsul- Lam. 3. 19.

faln man *One* Paradiſe, he would ſcarce look for *Two*. Now that he findes a *Purgatory* of it, it drives him to the true Paradiſe, and brings him ſooner to
Pſ. 42.2. thoſe joyes, by the haſtening of thoſe woes; which hie more to Heaven, when moſt heavie on earth.

Tueſday-Service.

Againſt the Vanities of the World.

Mornin Prayer.	Evening Prayer.
*Pſal.*4,39.or 37.102.	*Pſal.*52.62.
Leſſons	Leſſons.
Eccl. 1.2.	*Eccleſ.*3.4.&c. *Hab.*2
*Mat.*16. or *Luk.*12.	1 *Tim.*6.

Tueſday Collect againſt the Vanities of the World.

O Lord! Who haſt made this World for me; and me for another; let me not be carried away with the Vanities of that world which cannot *Content* my Soul, and will not *Continue* with me! O! let my heart be *Fixed* on *Higher* things, never to be *moved* with worldly

ly vanities; that when this world shall end to me, or I to it, I may enjoy those *Honours*, and *Joyes*, and *Goods*, which shall never end; with Thee, Thy Angels and Saints in a Better world, Through Jesus Christ our Lord. *Amen.*

Then Daily Prayers.

Meditations of the Vanities of the World.

THe World is a *Shop* of Vanities; *Honours*, *Riches*, *Pleasures*, the chief *Commodities*: the Devill, *Master* of the Shop; and Man his miserable *Customer*. The common *Price*, is our Souls, which we give him, to get them; and yet possesse nothing (lesse, worse than nothing, by all we get) which is the vainest of that Vanitie of vanities! O Man, be not thou so *Vile* and *Vaine*! Why doth *Transitory* good take thee, who hast an *Immortall* Spirit? Why doth *Sensible* joy carry thee away, who hast a *Faculty* for the highest *Intellectuall* Good! *Capacity* of Eternity!

Alas! thou wilt as soone fill a sive with water, as thy Soul with the world; and couldest thou give her a Fill of it a short time would (to thy greater Is. 55. 2.

ter losse and griefe) run it all out again. Let the world then be, not thy *Idoll*, but thy *Scorne*. Believe it, if worldly good be thy *Deity*, her Glory, Profit and Delight, thy *Trinity*; they will not fill, but faile, and vex thy Heart; and so give thee for Blisse, a *Triple* infelicity: Vexation is their fullest satisfaction, and their end not thy *Content*, but *Torment*. It is *Infinite* & *Eternal* goodnesse which must give Man of an *Immortall* Spirit, content. In that Deity, is his Rest; and his Felicity in that onely Trinity.

Eccl. 2. 17.

Apoc. 16 25.

Let God then be (as He is) thy Throne; the world (as it should be) thy Footstoole. By her good, climbe up to God, get thus up. Abundance of good here *seems* brave; What is all *indeed* in Heaven? What is *Substance* when the *Shew* is such? What to have *all* things, when so valued to have *nothing*? what Blisse is to be found in the Trinity of Uncreated Goodnesse, when so much is fancied, in the Three poore-petty created Goods of that Ill-devised and fond imagined Godhead?

What, if thou hast senses, by which they wooe, and court thy love? Hath not thy Soul a power to guide and govern

govern those Handmaids? O Man! thy senses are in thy Soul: Monster! if thou put it in thy senses: Man of Reason, be not a Beast, for sense! Live and love above worldly vanity, looke and long after Sure, Solid, Satisfying Soul felicity; Else (Saving thy selfe) nothing is, or can be, so vaine.

Wednesday-Service.

Against the Villanies of the World.

Morning Prayer.	Evening Prayer.
Psal. 12. 14. 120.	*Psal.* 18. 55.
Lessons,	Lessons,
Gen. 6. or 19. Mar. 24.	*Jer.* 5. or *Isaiah* 13. 2 Pet. 2. or 1 *Iob* 5.

Collect, against the Villanies of the World.

O Lord! since the World is a *Sodome*, let me be a *Lot*, vexed, not delighted with her *Filthinesse*: Since it is a *Mesech*, let me be a *David*; not taken, but tired with her *Wretchednesse*: Lord! why should that have my joyes, where my Soul is never free 2 Pet. 2. 8 Psa. 120. 4.

free from dangers, not thy glory from wounds? Where Blaſphemie is as common as the *Aire*, and Oppreſſion as the *Earth*; where Iniquity flowes like *water*, and Luſt flames as *fire*: Why ſhould I be in love with her, that is in hate with Thee? Where if I follow her courſe, I goe to the Damnation of another world; and if I croſſe it, meete with nothing but Vexation all the way. O Lord! though I be in it, let me not be of it! If it be wicked, let me be good; yea, the more wicked it is, the better let me be, that Thou mayeſt take a more mercifull notice of my goodneſſe. And becauſe it is hard to breath the ayre of corruption, and take no taint into converſation; let me be willing to get fairly from it, and come to Thee, where is bliſſe pure, without teare, or taint. Take me from the Devills of the world, to thy Angels O God! Meane time, let me live a Saint even amongſt Devills, That I may (at laſt) be a Saint amongſt Angels; yea, as one of Thy Angels, in that world; where is no *woe*, nor *wickedneſſe*; *ſinner*, nor *Satan*, but Thy Bleſſed Unitie, with Holy and Happy Society of Gloryfied Men, and Angels, Enjoying, Adoring,

Apoc. 3. 12.

2 Cor. 6. 17.

Luc. 20. 36.

Adoring, Lauding, & Serving Thee for ever and ever: So be it, for Jesus Christ His sake: *Amen.*

Then Daily Prayers.

Meditations of the Villanies of the world.

MOther of all *Misdeeds* and *Mischiefs!* when shall I be delivered from thee, *Gaole* of my Soul, and *Wrack* of my Salvation? A Hill of poor Pismires tossing up and downe, thou art at best; a Hell of debauched and damned Spirits (at worst!) Source of *sinne*, Forge of *hell*, and a Field of all *temptation.*

If I love my God, I must hate Thee, because an enemy to His honour; If I love my self I must loath thee, because an adversary to my Salvation; if I hate the Devill, I must not love thee, because thou art his Sword to destroy; if I may not love the Flesh, I must not love thee, because thou art her Staffe of support; if I must not love Vice, I must abhorre thee, because thou art the Mistresse of Vanity; if I must love grace I must detest thee, because the Step-dame of Virtue,

Hagge

Hagge of Satan, Hate of Heaven, School of Vice, Seminary of Errour, Mother of Sinners, *Step*-dame of Saints, Peſt of the Spirit, Nurſe of the fleſh! Who by thy bad *Counſels* & *Examples* Breedeſt the Brat of Sin in the wicked Womb, and then Suckleſt and indeareſt it with thy *Profits* and *Pleaſures*, thy wretched Dugs! woe is me, that I muſt ſtay in thee! ſhame on me, if I love thee! thy beſt things, are *vanities* of Earth; thy worſt, *villanies* againſt Heaven! What in thee can I love?

Though thou be a *Whore*, I will not be a *Villaine* to my God; ſo much a Villaine, as to love ſuch a Whore; ſo much a Villaine, as by any luſt of mine to make thee more Strumpet; and by my additions of particular ills, to encreaſe thy whoredomes: I will have care (what I can) not to be *Partaker* of thy Guilts; but *Ringleader* I will never be to thy Rebellions; I would not come to thy End, and therefore will avoid thy way. God I thank Thee for Thy good Spirit which carries me againſt the *Streame* of my Corruption, and *Tide* of the World: (I cannot go but in the ſtrength of that Spirit againſt ſuch a tide and ſtreame:) God

Jac. 4. 4. 1 Joh. 2. 15.

I pray Thee! let me Continue my course, that I fall not at last into thy *Sea* of Wrath; and when the World of nature shall end, be tormented with a World of sinners, world without end, for ever, and ever! *Amen.*

Thursday-Service:

About Death.

Morning Prayer. *Psal.* 39.49.	Evening Prayer. *Psal.* 90.23.
Lesson. *Gen.* 3. or 5. Luke 16.	Lesson. *Eccles.* 12. Rom. 5.

Thursday-Collect, or Prayer, about Death.

O Lord, *Who hast appointed all to die*, make me ever mindfull of my *Dissolution*, that I may lesse love the Vanities of this, and more seek the Felicities of a Better life; Where death, and distresses are not; but we shall be as the Angels of God, Healthy, and Vigorous, and Happy for ever. Heb 9. 27. Luc. 20. 36.

O let me every day so live, that I may come to that life when I die: And because

because the best-led life may have need of some time to Prepare for death: Of Thy great Mercy (I beseech Thee) keep me from an *Unprepared* Heart, and *Unexpected* End. Even for His sake, Who himself had the horrour of Death, Jesus Christ our Lord. *Amen.*

Mat. 26. 38.

Then Daily Prayers.

Meditation of Death.

Die I must, and after live in weale, or woe, for ever: and no time after to recover the woe, if I lose the weal: As I tender then *Eternity* let me looke to my life.

Die I must and know not *where*; in House, or Field; Land, or Water; Bed, or Bord; Every where, then let me look to it.

Die I must, but know not *How*: By a Violent, or Naturall course; Casualty, or Infirmity; Lingringly, or Speedily; Every *way* then let me look for it.

Die I must, but know not *When*. Day or night; This, or that day; Next, or this. This, or that Hour; that or this Minute; this, or that Time. *Morn, Noone, Even*, Ever then let me looke after it. And

And how look to it better then to finde out the murderer, and doom him to death? O *Sin!* Shalt thou lie in my bosom, that hast laid all Mankinde in a grave? I will have thee to the Crosse for that, yea, and for this too, left thou adde murder, to murder, and kill my Soul, after my Body. O what a sad hour of parting will that be, if when Soul shall leave the Body to death, God shall leave the Soul to be damn'd! All full of horrour, and utterly comfortlesse, when it should be most the comforter of the Body! Rom. 5. 12

But Strength thou hast not to have death under foot, without a Christ in thy Armes. Thou canst not welcome it without feare, till thou Embrace him in thy Faith. To *Whom* then should I look but to Thee, O Lord, Who art my *Saviour?* And for *What*, but Thy mercy, which is my Salvation? And *Why*, but for my Sins, my only Destruction? And *How*, but by Repentance, the only Remedy of sinnes? And *When*, but in my life, the onely Time of my repentance? And *This day*, *This hour*, *This minute*, which may be the last of my life. O Jesus, as I sinne, let me repent daily, that when I die (as I must) Luk. 2. 28. 29

I may live eternally, with Thee, and by Thee. *Amen, Amen.*

See more, *Soliloquie,*

Friday-Service.

Of Judgement to come.

Morning Prayer. *Pſal.50.143.*	Evening Prayer. *Pſal.98.99.*
Leſſon.	Leſſon.
Dan.12.	*Eccleſ.11.*
Mat.25.or Act.17.	*2 Cor 5 or 2 Theſ.1.*

Friday-Collect, or Prayer, of Judgement to come.

O Lord Almighty! Who haſt determined a *Day* wherein Thou wilt bring all *Men,* and *Things* to *Judgement*; make me to try my Soul daily at the *Bar* of my Conſcience, that *Judging* my ſelfe for my Sins, thou maieſt not *Condemn* me at thy dreadfull Tribunall.

Act.17. 31. Eccl.12. 14. 2 Cor.11. 31.

And Lord, let that Day be often in my thoughts, that the Feare of it, and Thee, may be ever before my eyes; and my Conſcience may be kept more

clean

clean by the power of that fear. Even for His mercies sake, Who was my Redeemer, shall be my Judge, and is my Advocate, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Meditation of Judgement.

O Barre in the Clouds, I must appeare before thee! Woe to me then, if found *Guilty*; and now, if I beware not of all Capitall Guilts: If I sin against the *Light* of my minde, and Gods Great *Grace* and Goodnesse, for then I am a Capitall *Offender*: If I doe, what upon paine of death God forbids me by His Heavenly Law; for that's a Capitall *Offence*. For that, and this, will not God judge me? Why? For This, Even the World; for That, Conscience will condemne me: And God for more; For if Conscience can charge me with more than the World, God can lay to my charge more than my Conscience: To the world, *Manifest*, and *Secret*, are *two* things, but to Conscience all *One*. To be, and be knowne, are two things to Conscience; and to be Remembered, and

2 Cor. 5. 10. 1 Thes. 4. 17. Apoc. 6. 16. Joh. 12. 48. Heb 10. 26. 27. Rom. 1. 29. Gal. 5. 19. Tit. 3. 11. 1 Joh. 3. 20. 1 Cor. 4. 4.

and known: but what is Seen to Providence, is never out of Memory, if once seen. To hide guilt, then will not serve; to take notice, or forget it, not justifie. To a *Circumstance*, *Imagination*, *Syllable*, God doth Observe, and Enroll every *Act*, *Thought*, *word*, What ever I *Speak*, *Conceive*, or *Doe*, be it never so close, or hid.

Ps. 50. 21
Apoc. 20 12.
Eccles. 12 14
1 Cor. 4. 5

No way then to be Saved, but to get a *Pardon* before my Doom. No *Plea* for that, but Christs Blood: no *Mediatour*, but Jesus. And no *Fees* for that Advocat but my Teares: Not my Purse, but Heart, must bleed to move His mercy, and then He will undertake my Peace and Mediation; Repentance, by the plea of His Passion, and Intercession of Himself, never failes of Pardon, because He never in Promise. Those Particular *Sessions* on my self, prevent His Generall *Assizes*; my Penance, His Vengeance.

1 Joh. 2. 1
Luk. 4 8.
Mat. 11. 28.
1 Cor. 11. 31.

But delay not thy Pardon, lest thou finde thy doom before it. Have it not to *Seeke*, when thou shouldest have it to *Shew*: thy *Petition* to draw, when thy *Execution* begins: Nor think with an *Half* repentance to get a *whole* pardon. Remorse for sinne, without amend-

Act. 3. 19.
Hc. 9. 27.

amendment, is but half: And death is thy little Doomes-day, (no amending after it.)

O Lord! that I may be cleared by Thy Sentence, let me be condemned by mine: condemned in my Conscience, not by a Constrained Force and Fury of guilt, but by a Voluntary, and faire *Penitentiall Processe*. Let Thy Deputy thus Doome me, that thou maist not 1 Cor. 11 Condemne me: Let me fall at my own 31. Breast, that I may stand before Thy Bar, O Christ! Thy Pardon will raise me from such a fall, & in that strength of grace and mercy, even before Thee shall I stand. From being cast by Thy mouth as low as Hell, from falling from Thy Bar, to the bottomlesse Pit, and Prison, Beware thou my Soul, Deliver me, Deare Saviour, now and ever! *Amen.*

More of this: See *Soliloquie*, p

Saturday-

Saturday-Service.

Of the Pains of Hell.

Morning Prayer.	Evening Prayer.
*Pſal.*11.2.	*Pſal.*9.55.
Leſſon.	Leſſon.
*Iſay.*66. *Luc.*16. or *Mat.*9. *Mat.*24.	*Deut.*32. or *Iſai.*30. *Jude.* or 2 *Pet.*2.

Saturday Collect, or Prayer againſt the Paines of Hell.

O Dreadfull Majeſty, that haſt Earth for Thy *Foot-ſtoole*, and Hell for Thy *Priſon*: Of Thy Mercy forgive me that *guilt*, which in Thy Juſtice would bring me to that fearfull *Gaole*.

Lord, let me often think of Hell, that I may never come to it! And let me ſeriouſly muſe on thoſe Eternall *Fires*, that I may carefully avoid them, and Sin, the *fuel* of them, and way to it!

O ſuffer me not to *Buy* any Sin ſo deare on Earth, as to *Loſe* Heaven by it, and *Suffer* in Hell, Eternally for it! Deare Saviour! that haſt Triumphed over it, Preſerve me from it, By the Merits of Thy Pretious Blood, & Paſſion, O Lord! *Amen.*

Then Daily Prayers. *Me*

Meditation of Hell.

--*Nay, but if one were sent from the dead, they would heare him !* Luc 16. 30.

No ! not a Preacher from the *Grave*, if none in the *Pulpit !* Especially, in a Point of so Universall a Belief, as hath not only a Church-full, but World-full of Preachers. A Point of so cleer and convincing an Evidence, as hath even those who are most Infidells to it, Prophets of it ! What else doe the *Atheists*, and *Interests* of Atheists and Epicures Preach ? Heare they it not from Pulpits in their Breasts, that heed none in the Church ? Their Terrours in *Life*, and Horrours at *Death*, are they not Flashes of that Infernall fire which they would extinguish ? Prophecies of what they would not have, Hell ? Which, because their guilts condemne them to, they therefore rather would not, then cannot, believe ? Within thee, or Without thee, in Breast, or Book, Talmud, Alchoran, or Bible, Church, or World ; Guilty one ; there is a Hell for thee. Therefore is thy *Torture* in life, when distresse sets guilt on work, and Hell appeares within thee ; and *Dread*, in Death, when it appeares unto thee !

No wonder: for (if moſt Credible) what more Horrible? If Gods *Palace* be the Beſt place, (Heaven; His *Priſon* is the Worſt, (Hell.) If the Joyes of that, paſſe all underſtanding; the Pains of this, are above our Comprehenſion. *Diſcourſe* may make them great but *Experience* makes that little. Sad thoughts of this, are good. To have the Mince on hell, is the way to keep the Soule out. And have thought of it, for if once in, no Comming out. O *Epicure*! whoſe art it is to put all thoughts of Hel from thee, by ſo much, it is *Nearer* and *Heavier* to thee! When thy Body (which thou pampereſt) ſhall *die* to feed Wormes; and thy Soule (which thou wouldſt bury with it) *live* to feaſt Fiends; That makes thee dread the ſight of Death as Hell, and the thoughts of it as Devills, becauſe there are Devills, and Hell, which thou denieſt, but doſt dread: None hath more horrour for them, than thou who ſaieſt thou haſt no ſuch Faith!

Iſa. 28. 25.

See more, *Soliloquie*, p.

So end the Seven Services for the firſt Week.

Seven

Seven Services, for the 2d. Week.

Sunday-Service.

Against Neglect of Gods Service.

Morning Prayer.	Evening Prayer.
Psal. 27. 42.	*Psal.* 95. 122.
Lesson.	Lesson.
Ge. 28 or *Jer* 7 to 17	*Eccles.* 5.
Mat. 11.	1 *Cor.* 11. or *Heb.* 6.

Collect or Prayer, against Neglect of Gods Service.

O Lord! Thou hast devoted a *Time* and *Place* to Thy worship, and *Holinesse becommeth Thy House for ever!* Psal 93. 5.

Make me ever carefull to pay Thee *Then*, and *There*, the Dues and Duties of Religion, which I owe Thee. Solemnly waiting on Thy Majesty amongst Thy Servants, in thy Court & Sanctuary. Let me be *Diligent* in Thy Service and *Reverend* at it! That as Thy Saints and Angels in heaven, *Incessantly* Serve Thee, I may with Thy Saints on earth, *Constantly* Worship Thee, til we al come together for ever to adore Thee. Even

Joh. 4. 34. for His sake, Whose *meat and drinkit was to Serve Thee*, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against neglect of Gods Service.

a Psal. 2 11. 12. Act. 26 20. 1 GOd will find no *Time* to save us, if we find no *Day* to serve Him *a*.

2. Have we *Six* in a Week, and shall not God have *One* day *b*.

b Exo. 20. 9 3. Publique worship is the *Pillar* of Religion, and high service of Almighty God *c*.

c Gen. 4 26. 4. If every one take away his *Stone*, we shall pull downe the *Pillar* to the ruine of Religion *d*.

d Lam 2 6 5. In the *Church* we are before Gods *Face*, as well as Mans *e*.

e Ps. 95. 6 6. It is both a *Scandall* to man *f*, and *Scorn* to God *g*, to be Irreverent in the Church; to dare, and jeer God to his face.

f 1 Cor. 11 22. g Eccles. 5. 1, 2

7. The truest *Picture* of the Saints with God in Heaven, is a Congregation, Devout at Gods Worship on Earth *b*.

b Apoc. 4 10. 8. We cannot do better then to goe to *Heaven*; nor worse then to doe

doe any thing Ill, or Unseemly in it *i*.

9. The Devills *Misbehaviour* in Heaven, cast him into Hell *k*.

10. He that *Laughs* in the Church is *Tickled* by the Devill*

i Gen 23 17.

k Jud. 6.

* *Risus in Ecclesia Diaboli aptus est.*

Monday-Service.

Against Procrastination.

Morning Prayer.	Evening Prayer
Psal. 95. 7.	Psal. 4. 90.
Lesson,	Lesson,
Pro. 1: Mat. 25. to 14. or 24. to 36. *Acts* 24.	Eccles. 8. Apoc. 22

Prayer against Procrastination.

LOrd, Keepe me from the *delayes* of Holy and Necessary duties! Make me to consider, how many are now perishing in Hell, for neglecting the times of Thy Gracious Visitations on earth! That whilest the *Spirit* of grace and life blowes on me, I may improve that Breath to purchase my self an estate in the life of Glory and Immortalitie.

Luc.12. 50. Even for His sake, who lingred no time to shed His blood to Save me, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Procrastination.

a Ps 95.7 b Leu.2.1 1. IT is *Unworthy* God. He calls to *day*, *a* and you will come to *morrow?* The Devill have the *Floure b* of age, and God the *Bran?*

2. It is *Unsafe* for Man. The Adventure of an Immortall soul, upon two great *Uncertainties* to com; having my *Breath c*, and Gods *Spirit d*: If either fail, I am lost for ever. And God knowes! Innumerable souls are thus lost*.

c Pro 25. 1. Jam 4. 13. d Joh 3 8 * *Cæsarius* (*Innumerabiles animæ sic periê e*)

3, It is *Unwise*. The House of my soul is set on *e fire* with guilt to day, and I wil *quench* it to morrow? I fall into the puddle *f* of sin this week, and will rise the next?

e Isa 9.18 f 2 Pet.2 22.

4. It is *Uncomfortable*. For the longer I keep off from God,

1. Gods *Acceptance* is more doubtfull. He is for *First* fruits *g*, and *First-lings*.

g Levit.2 12.

2. Mans *Performance* is more difficult. Because *Satan* hath the greater power

power over me *h*, and *Sin* in me *i*. By the strength of *Custome k*, which is a miracle to Conquer.*

3. *Repentance* hath a greater taske: More *Spots* to wash *l*, *Knots* to lose *m*, *Roots* to digge *n*, *Foes* to kill *o*. Sin in time, of a *Child* growes a Gyant for strength, and Lust spawnes like a fish in number. If it be now ten strong, next yeare it will be an hundered, and the next yeare a thousand, *&c.*

4. The Best fruit of sin is *repentance p*, the rest is *shame q*, and death.

5. It is *Unprofitable* at best. For the lesse *Seed* the lesse Harvest *r*. The lesse *Goods*, the lesse *Glory:* and the more *Springs* and opportunities I lose, the more *Seed-times* of good *t*. So I reap lesse comfort of what is past *u*; and reward to come *x*,

h 2 Tim. 2. 26. *i* Pro. 5. 22. *k* Jer. 12. 23. *l* S. Bern. *m* Isa. 1. 16 2 Pet. 2 20. *n* Jer. 45 *o* 1 Pet. 2. 11. *p* 2 Cor. 7: 8. 9. *q* Rom. 6. 21 23. *r* 2 Cor. 9. 6. *s* Rom 2: 7. *t* Gal. 6. 8. *u* Isa. 38. 3. *x* Luc. 19 16.

Tuesday-Service.

Against Presumption.

Morning Prayer.	Evening Prayer.
Psal. 7. 19.	Psal. 68.
Lesson.	Lesson.
Deut. 29. or Levit. 26. Mat. 24.	Eccles. 8. 1 Thes. 5

Collect, or Prayer, against Presumption.

KEep me O Lord from carnall *Security!* If I *fal* into sin, let me not *lie* in it, out of a Presumption of Thy Mercy; but do Thou awake me to repentance, & *raise* me in Thy Goodness.

And since repentance is not in my power, make me fearfull to fall into sin, in hopes of Thy grace & mercy; & more afraid to lie in it, if I fall; lest I *sleep* without fear, till some Suddain judgement *awake* me, & present the horrour of Eternall death before me! 1 Thes 5. 3.

From a *Lethargy* in sin, O thou Holy Physitian of souls preserve me now and ever, Dear Saviour I beseech Thee. *Amen*

Daily Prayers.

Re-

Remedies against Presumption.

1. IT is the Devils *Lullabie*, to sleep out the time of Salvation, as did the five foolish Virgins *a*.

2. It is the Devils *High-way* to Desperation *b*.

3. None but a *Poysonous* spirit, will *suck* the strength of sin, out of the *Flower* of Mercy *c*.

4. It is to make *Quarrels* amongst Gods Attributes, in the *Confidence* of Mercy, to put *Contempt* on Justice *d*.

5. It is to leave the soule at last without all hope of Succour and *Sanctuary*, because guilt dares not fly to Offended *justice e*, and hath no refuge else, but Abused *Mercy f*.

6. Gods Best Saints have been *Fearing* men, and shall Sinners be *Presumers*? See it in *Job g*, *David h*, *Paul i*, and others.

7. I presume of that which is not mine, but Gods; *Life k* and *Grace l*: without either of which I am undon for ever *m*; & yet I provoke God, without whose Mercy I can have neither *n*.

8. Who will give his head a mortall *Wound o*, in hope to finde a soveraign *Balme*? yet I give my soule certaine wounds, in hope of uncertain remedies *p*

a Mat. 25. 7.
b Pro. 1. 28.
c Eccl. 8. 11.
d Rom. 2 4.
e Gen. 3. 10. Apoc. 6. 16.
f Rom 2. 4.
g Iob. 9. 28.
h Psal. 119. 10.
i 1 Cor. 9. 27. 7 4
k Iam. 4. 14. 15.
l 2 Tim. 2. 25.
m Eph. 2 5.
n Ro. 2. 5.
o Isa. 1. 6.
p Ier. 51. 8, 9.

Wednesday-Service.

Against Desperation.

Morning Prayer.	Evening Prayer.
Psal. 103. 44.	*Psal.* 130. 147.
Lessons,	Lessons,
Jer. 3. or *Mic.* 7.	2 *Chron.* 33.
Luke. 7.	1 *Tim.* 1.

1. *Prayer against Desperation.*

LOrd keepe me from despairing of Thy mercy! Let me not seek at once to destroy my *Soule*, and my *Saviour*, by believing my sinnes to be so great, as Thy *Mercy* cannot *Pardon*; or my conscience so foul, as His *Blood* will not *Purge*.

Preserve me from all sins, O Lord! but from this above all, I beseech Thee, for His sake who is *The hope of* Israell, *and of all that dwell in the ends of the earth*, Jesus Christ our Lord. *Amen*.

Jer. 14. Psa. 65.

2. *Prayer, against Desperation.*

O Lord! I have been a *Great* offendor, but let me not be a *Desperate* sinner! I have most wickedly provoked the *Eyes* of *Thy Glory*, but let

let me not more wickedly shed the *Bowels* of Thy *Mercy*! Thy *Law* hath been cast behind my back, but O let not Thy *Blood* be trampled under my foot.

Thou keepest the gate of Mercy Open, let not me shut it upon me! Thou hast not yet cast me in, keepe me from leaping into the Pit of perdition! Though guilts and staines have made me black as a *fiend*, yet am I not in hell, out of which there is no Redemption. Dear Saviour! With Thee is *Mercy*, and *Plenty*, For the Whole world of sinners; much more for one. though the greatest sinner of the world. *Revive* that soul with Thy *Grace*, which thou didst *ransome* with thy *Blood*! *Rescue* that poore soul by Thy *Mercy*, for which Thou hast satisfied in thy *Justice*! Wash off my *Stains*, Break off my *Bonds*; Pull off the *Chains* of Satan, Deliver me from my sins. That I may live an *Example* of Thy Mercy, a *Comfort* to poore Penitents, a *Joy* to the Angels, a *Companion* to the Saints, and *Servant* to Thy Majesty. So be it Dear Saviour! *Amen, Amen.*

Pſa. 130. 4.7. 130. 2. 2.

Letany,
Daily Prayers.

Reme-

Remedies against Desperation:

1. THe sin of *Hell*. In the *Dead* and *Damned*, not fit for them that live on earth *a*, who may be in a state *Damnable*, but not *Condemned* without hope to be saved: then the Judge would not let them live *b*.

2 The sin *against Heaven*. Not a Treason against God, but a *Murder* of the Godhead. In which *Judas* sinned more, then in his Treason*.

3. The sin *on earth* capable of a *Cure*, two wayes; by Consideration and Caution.

1. *Consider*

1. If I have a World of sin to *damn* me, God hath a Sea of mercy to *drown* it *c*.

2. No Stains or guilts can make my Soul so much *Vile*, but Christs Blood is more *Pretious d*

3. The *Remedie* of e *Repentance*, by the Power of that *Mercy*, and Vertue of that *Blood*, hath cured most damned & desperat sins and sinners. *David's* f, *Peters* g, *Manasseh* h, *Magdalen* i, *Paul* k, and others.

2. *Beware*, Before, Of the sin of ——

1. *Presumption*. From which *Precipice*

a Eccl. 9 4 Ps. 42. 11 Jer. 18. 12 b Jud. 13. 23.

*Saint Hierome

c Mic. 7 18.

d Ro. 5 9. Heb. 9. 13, 14. 1 Pet. 1. 19.

1 Joh 1. 7 9.

e Isa. 1 18 Acts 2. 38

f Psa. 51. 4. Ma. 32. 5. 2 Sam. 12 13.

g Mat 26 75. 2 Chro. 33. 12

h Luc. 8. 2. Luc. 7. 37 47

i 1 Tim. 1. 13.

k

cipice of false hope, are the most fatall and fearfull *Falls* into despair *l*.

2. Under the *Temptation* to despair, Take heed of *concealing* the conflict *m*; For, woe to me, if when I have my *self*, and the *Devil* my foe, I have no *Man* of *God*, to Friend.

Violent ends and deaths, had beene cured by such *Confessions*.

l Job 11. 10

m Prov. 28.13 Act. 16. 27, 30 Iob 33. 25. &c.

Thursday-Service.

Against Swearing and Taking Gods Name in Vaine.

Morning Prayer	Evening Prayer.
Psal. 15. 99.	*Psal* 50. 111.
Lesson,	Lessons,
Zach. 5. or *Mal.* 3.	*Eccles.* 9.
Mat. 5. v. 33.	*Iames.* 5.

Collect or Prayer, against Swearing and Taking Gods Name in vain.

O Lord! *Holy and Reverend is Thy Name*, let me not dare to *Prophane* it! Angels therefore *dread* and adore Thee, and shall I *despise* Thee! Thou Lord wilt take an account of all idle *words*; if then Thy *Titles* be prostituted at my vaine pleasure,

Ps. 111. 9

Mat. 3. 16

Exod. 20. 7.

ſure, and made to fill my idle diſcourſes, how ſhall I anſwer Thee? Keep my Tongue from ſuch *Cuſtomes*, O Lord! and let *Care* watch my lips, that I get not ſuch a tongue! and let Thy *Feare* guard my heart, that no ſuch words move thence to my lips. What is paſt, Pardon I beſeech Thee in Thy *Mercy*; What is to come, Prevent in me, by Thy *Grace*, for Jeſus His ſake. *Amen.*

Daily Prayers.

Remedies againſt Swearing, and Taking Gods Name in vaine.

1. THere is much *Ill* in this ſinne.

1. Againſt the *Creator*, GOD. It is,

1. Petty *Blaſphemy* at leaſt: The Jewes ſtopt their eares at it, and dare Chriſtians open their mouths for it *a*?

a Act. 7. 55.

2. Petty *Treaſon*. A lifting up the Tongue againſt Divine Majeſty, and *wounding* it, and bringing it to Contempt *b*

b 2 Kings 19, 22.

3. Grand *Ingratitude* to God. For my tongue made for His Glory *c*, to do Him diſhonour. And the Names and Members of Chriſt, to be made Inſtruments of ſin *d*.

c Pſa. 55, 8. d 1 Cor, 6, 15,

2. Againſt

2. Against the *Creature.*

4 Grand *Rebellion.* Man the Tongue of the Creatures to praise God, makes then Mutes to His Glory *e* and guilty of his despising and daring God; and himself worse then them all. *e* Psl. 19 3.

2. There is great *Danger* in it. The Law sayes, It goes not *guiltlesse f.* The Gospel sayes, of *Condemnation g.* *f* Exo. 20 7. *g* Jam. 5. 12.

3. There is no *Profit, Credit,* or *Pleasure* in it, a Meer-pure sin, without *Motive* to excuse it.

4. *Custome* aggravates it. That I dare get, and keep, an *habit* against Heaven. Jer. 22. 21, & 32. 30.

5. I may use *Meanes* to *lose,* as well as *get* this Custome * * *Socrates* by stones cured his ill speech.

1. For Gods Names, O *Lord!* *Jesus!* *Christ!* Use other words, O *strange!* O rare! O *me!* &c. with as good sense, and lesse sin.

2. Punish thy Slips, Bite the tongue. Give an Almes. Say the Lords *Prayer* after every Slip.

Friday-

Friday-Service.

Against Lying.

Morning Prayer.	Evening Prayer.
Pſal. 34,52.63.	*Pſal.* 59.101.
Leſſon.	Leſſon.
Prov. 6. or 12.	*Ier.* 9.
Ioh. 8. ver. 44.	*Col.* 3. or *Epheſ.* 4. or *Apoc.* 22.

Collect, or Prayer, against Lying.

O God of *Truth*, Keep me from the lip of *Lying* ! Since the Devill is a lying Spirit, let not my mouth be poſſeſſed with him. Since he is the *Father*; let not me be a *Child* of falſehoods. Cauſe my heart to *Conceive* things aright, and let my tongue truly *Bring* forth the conceptions of my heart. Suffer me not at the price of any luſt, to Let out my tongue to ſerve the turnes of Satan. As a *Proſtitute* to Malice, by lying to doe miſchief; or an *Advocate* to friendſhip, lying to doe good, or excuſe the ſhame of evill. Let me not commit an evill to doe a good, much leſſe adde ſinne to ſinne, Word to deed, upon any occaſions.

Rom. 3, 8.

Eſpecially

Especially upon small occasions, let not my Mind and Tongue be *filed* with such blots. *Blemishes* both to *Christian* and *Humane* Conversation! Pests both to *Church*, and to *Mankinde*! And that I may abhore a lye, make me to love *Truth* and *Justice*; Even for His sake, *In Whose mouth was no guile.* Jesus Christ our Lord! *Amen.* 1 Pet. 2. 22.

Daily Prayers.

Remedies against Lying.

1. THe Devill first *Spake a*, and ever since *taught* this *Language b*. a Io. 8. 41

2. The Death of *Mankinde*, was drawne in first, from that *Breath* of the Serpent *c*. b 1 Kings 22. 22.

3. Speech *Brought forth* with a lie, is *Conceived* in adultery. c Gen. 3. 4.

4. When I love a lie, I *Divorce* my soule from *Truth*, Gods daughter: and *Marry* it to *Falsehood*, the Devills.

5. The Devils daughter hath *Damnation* for her *Dowry*: so hath lying, a sin of *Aire*, but ends in *Fire d*. d Apoc. 21. 8.

6. A Christian and a Liar, is a *Monster*. A *New* man with an *Old* Tongue. The Devills tongue in the head of a Christian *e*, e Ephes. 4. 24. 25.

7. A

7. A Lyar is another *Lucifer*. He gives *Being* to that which hath none, and so *Equals* himself to God, who only can, and doth.

8. The *Primitive* Christians would rather *Die*, than *Lye*. Chusing rather the losse of life, then such a blot on the Conscience.

These Considerations may make us *loath* it; and to *Leave* it,

1. Do nothing *Foul*, to be blusht at, and we shall not need, to lie for a *Mask* f.

2. If mens Eyes do not, God *sees* the truth of things g.

3. Here the *Mask* is fouler then the *Face* (if not very foul:) at least the face is fouler for the *Ugly* mask*.

4. A Time will come, when God will Pull all masks, from all faces h. And What good then in the *Refuge* of lies i?

f Gen. 18. 12.
g Jer. 5. 3.
1 King. 14. 16
* Sin added to sin.
h 1 Cor. 4. 5,
i Isa. 28. 15
Isa. 59. 4,

Saturday-Service.

Against Detraction, or Slandering

Morning Prayer. *Psal.*10.15.50.	Evening Prayer. *Psal.*64.101.140.
Lesson.	Lesson.
*Ier.*9.or *Lev.*19.v.11. Mat.12.v.22. or *All* 24.*Mar.*15.	*Ier.*9. *Iam.*4. or 1 *Pet.*2.v. 21, 1 *Pet.*3,to v,14,

Prayer against Detraction.

O Lord! Since the *Detractor* is a *Devill*, let not me be One! Let me not delight to *Hear* a slander, lest he *sit* in my Ear; Let me not *Utter* it, lest he *walk* on my Tongue; but above all, let me not *Devise* it, lest he *lie* in my Heart. Let not my *Ear*, *Tongue*, and *Heart*, be a Chaire, House, and Bed for the Devill. Let Thy Holy Spirit of love wholly possesse me, that he may have no part in me. Thou wouldest have my Heart to be Thy *Temple*, and my lips are the *Dores*; Let me not make Thy Temple his *Forge* to *frame*, and Thy Dores his *Shop* to *Vent* his mischiefes. Lest in Thy justice, Thou give me my portion with *Railers*, and *Cursers*, and *Blasphemers* in his fiery *furnace*. Eph, 4, 27,

As

As I abhor to murder my neighbors *life*, make me afraid to destroy his *Fame* and reputation: lest I wound thereby, and kill at once, his *Credit* and my *Conscience*. Keep the *Sword* of Calumny out of my mouth, I beseech Thee, that I kill not my Slandered neighbour, and my self; and wound as many as *Hear*, and *Believe* me. From Taking and giving these wounds, Lord shield me, and save me, for His sake, 1 Pet. 2. 23: *Who being reviled yet reviled not.* Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Detraction

1. IT makes a *Black* Mouth, and Us spit *Ink* in our Brothers face, or *Fire*, like Devills *a*,

2. As *Bloody* as black. A Murder *b* of what is more precious than life, a-nothers *Reputation c*. With the death of my *Conscience d*.

3. As *Abhorred* as bloody: To God and Man. The Slanderer *Cries* out on another for slandering him, and therein *Condemnes* himself *e*, as a vile man, for being a slanderer.

4. To wound a *Good Mans* fame, is most

a Eph. 4 27: The Devil and slanderer all one.

b Lev. 19 16. Ezek. 22 9.

c Pro. 12. 18 Jam 4. 11

d Rom: 2 1.

most to be abhorr'd, to cast filth at Gods eyes *f*. He being *Sacred* to God *g*; this is a Kind of *Sacriledge*.

5. To Wound a *Man of God* so, is yet worse *b*. To kill as many souls as believe the slanders. His Ministrie lies a *bleeding*, if his Credit receive a *wound*.

f Zach. 2. 8

g Ps. 105. 19

b 1 Tim. 5. 19. 1 Tim. 3 7 1 Sam. 3 17.

Three *Fortifications* are needfull to defend the soul from this Sin.

1. In the *Ear*. To keep it out of the Tongue *i*. To be *Deaf* to obloquy, is the way naturally to become *Dumbe* to it:

i Ps. 15. 3

2. In the *Eye*. To keep it out of the Ear. Slander will not come where *Anger* Entertaines it *k*.

3. In the *Heart*. To keep it out of all. The cheif *Fort* of all. In

k Prov. 25. 23.

1. *Wisdome*. Not to believe ill reports *l*.

l Pro. 1. 21

2. *Truth*. Not to Devise them *m*

3. *Charity n*. If true, to *Conceal*, not to speak them. Anothers life being the Forbidden tree, which my tongue is not to touch.

m Exo. 23 1

n 1 Cor. 13. 5.

So end the Seven Services for the second Week.

Seven

Seven Services against Seven other, commonly called, *Deadly Sinnes.*

Sunday-Service.

Against Idleneſſe.

Morning Prayer. *Pſal.*104.	Evening Prayer. *Pſal.*147.128.
Leſſons. *Gen.*2. *Exod.*16.48. *Mat.*20. to 17.	Leſſons. *Prov.*6, 2. *Theſ.*3. or1 *Tim.*5,

Collect or Prayer againſt Idleneſs.

O Lord! Who haſt made all things for *Action*, and Man above all to be *Employed* in holy and laudable doings; Keep me from the much evill of an *Idle* life! Let me not *ſpend* my pretious daies in vaine, but *Improve* them in ſuch *Labours* as may be *Proper* to my condition, *Profitable* to others, and above all, *Suitable* to Thy ſervice, and *Availeable* to my Eternall Salvation.

O let me *Redeem* what is loſt of my time, and ſpend the *Remaines* of that precious treaſure to the uſe for which Thou

Thou giveſt me to live in this world, Even to *Purchaſe* my ſelf Happineſſe in the world to come: Through the Merits of him, Whoſe Life was a continuall Labour to doe all good to Mankinde, Jeſus Chriſt our Lord. *Amen.* Acts. 38

Daily Prayers.

Remedies againſt Idleneſs.

1. *Gainſt all Idleneſs.* Conſider,

1. To live an *Idle* life is to be *Buried* whil'ſt we live *a*. *a* Mar. 25 30.

2. Time is a *Treaſure*: for the waſting whereof, we muſt one day dearly *Anſwer b*. 1 Tim. 5 8 13. *b* Eph. 5. 16.

3. If we be *Idle* towards God, we ſhall be *Buſie* for the Devill. For man is of an *active* ſpirit, and will not be every way, idle *c*.

2. *Againſt Idleneſs in our Vocation Temporall.* *c* Joh. 6. 27. 1 Tim. 5. 13

1. It is the Devills *Cuſhion*, on which he ſits and ſhapes the Soul, to all temptations *d*.

2. It is the *Spawne* of luſt: as ſtanding waters corrupt ſooneſt, & ſwarme with loathſome creatures *e*. *d* 1 Tim. 5 13.

3. It is the *Shame* of a man. A Baſeneſſe below all creatures, from the Emmet *e* 2 Sam. 11. 2

met to the Angell. Mans *Nobleneſſe* in Paradice, admitted not of Idleneſs *f*.

4. It will be his *woe*. Often the Mother of *want* in this world *g*, and alwaies of everlaſting *beggerie* in the world to come. No Labour in the Vineyard, no Pennie *i*, Hide the Talent, and loſe all *k*.

3 *Againſt Idleneſſe, in our Vocation Spirituall.*

1. *Heaven* is worth our *Labour l*. *Eternity* the expence of a Little *time m*.

2 It is not to be *Had* without it *n*; And woe to us if it be not had *o*.

3. Life is the *Time* of labour *p*, and God knowes how long that will *laſt q*.

4. The labour we *ſpend* to goe to hell, will bring to heaven: As much in Gods *Service*, as ou ouJ own luſts and *ſins r*.

5. All Sins are *Stops* and Stumbling *blocks* in our way to Heaven, to *remove* which, requires a great Labour *s*.

6. Chriſt took *paines* to ſave thy *Soul t*, the Martyrs *ſwet* and *bled* to ſave *Theirs u*, wilt thou not ſweat to Save thine *Owne*?

f Gen. 2 15.
g Prov. 24.34.
Mat. 25. 8.
i Mat. 20. 3. 9.
k Mat. 25. 28.
l Apoc. 3. 11.
m Apoc. 2. 10.
Apoc. 3. 2. 1
n Phil. 2. 1.
o Mar. 26. 24.
p Joh. 9. 4.
q Luk. 12. 20.
r Ier. 9. 5 Pr. 4. 16 Heb. 2. 13.
ſ Ezec. 7. 19
t Luk, 2. 49.
& Luc 22. 44.
u Heb. 11. 33, 34.

7. The

7. The Devill is ever *Busie* to destroy the soul *x*, wilt thou take no *Paines* to save it? x 1 Per. 5 8.

Monday-Service.
Against Covetousnesse.

Morning Prayer.	Evening Prayer.
Psal. 4.34.49.52.	*Psal.*37.62.or.127 145
Lesson.	Lesson.
*Gen.*14.or*Ec.*2.*Hab.*2 *Luke*12.or.16.*Mat.*19	*Isa.*15.or*Job.*1. *Phil.*1.or 1 *Tim.*6. *Heb.*13

Collect, or Prayer against Covetousnesse.

DEar Saviour! Who didst covet *nothing* of this world, let not me covet *much*! Much is more than my *Life* needes! Much, makes but my *Trouble*, and *Temptation*, more! Much, makes but my *Audit*, and *account* greater! But to covet much, makes me check at no sinne, and swallow all temptation. The Devil would have me desire much in this world, to have nothing in another: But Thou, O Christ, who lovest my blisse, forbidst my avarice! Lord let me doe, what thou (not he) loves! What will *suffice* me on earth to bring

Lu.12.15 Luc.12. 18 1 Tim. 6 9. Mat.13.9 Luc.12 15.

me to Heaven, doe Thou give me; and more then that, let me not covet. Lord, if I must be *destitute* in one world, (this, or that) let me rather be a Beggar on *Earth*, then a Bankrupt in *Hell*; and suffer want for a *time*, then for ever; But (if it be Thy Blessed will) let me want and beg in neither, but by the *Allowance* of Thy Providence have where with both to *Live*, and *Relieve*: and by the grace of Thy good Spirit, so *Enjoy*, and *Dispence* what I have on Earth, that I may receive it againe of Thee, in Heaven. And let me so look after *Goodnesse*, and lay out my *Goods*, that I may *gaine* a good measure of *Glory* for Thee, & from Thee. Through the Purchase of Thy Merits (O Christ) Whose *Covetousnes* was only to *Serve* God, and *Save* Souls. From that which will destroy Thy Service, and my Salvation, Deliver me Dear Jesus, For thy Mercies sake. *Amen.*

Pro. 30. 8.
Luc. 6. 33.
Mat. 6. 20.
1 Cor. 9. 12.
1 Tim. 6. 19.
Joh. 5 29
Joh 4. 34
Luc. 22. 15.
Mar. 12. 50.

Daily Prayers.

Remedies against Covetousnesse.

MInd, and Heart must be *Rectified*, and so, *Fortified* against it.

1. The *Mind* must *Apprehend* it aright; that is, for 1. *Base*,

1. *Baſe*, and Below Man. Whoſe *Foot* being ſet on earth, cryes him a Monſter of baſeneſſe, if his *heart* be there. And, as, Pſal. 8. 6

2. *Baneſull*, and againſt him. In what he ſhould.

1. *Propound*, or doth.

2. *Project*, From God, or the World, It being the bane,

1. Of *Mans Salvation*, (his *End*) being Perdition to him. And. 1 Tim. 6. 9

1. Of *Gods Service*, (the *Means*) it being impoſſible to give it to *Him*, and *Mammon*. Paying one ſo much *Dutie*, as robs the other in all His *Offices*, and him ſelf of thoſe *Abilities*. For. Mat. 6. 24. Luc. 16.

1. It *Deafs* the *Ear* to Gods Word. *Dumbs* the *Mouth* to Prayer. *Lames* the *Hand* to good Works. *Stiffs* the *Knees* to the Holy Sacrament. *Encreaſe* making his *Encharift*. 14. Mar. 4. 19 Pſal 4. 6. Mar. 26. 23.

2. It *Deads* the Conſcience to all *Senſe*, and the heart to all *Duty*. The *Seminary* of luſt, *Root* of all ill, and *Metropolis* of all miſchief. *Turnes* the *Heart* from Gods teſtimonies, and ſets it (as lucre tempts) on all Ungodlineſſe. To ſave a *Penny*, it will break a *Table*, and ſooner ſlight all Gods *Ten*, than *One* of the Worlds *Commandements*. Fur- Zac. 11. 5 1 Tim. 6. 9, 10. Pſ. 119 36

ther then ſtands with Her *Thouſands* of *Profit*, it cares for none of the *Ten*.

2. And (as *Impotent* for the true *End*) ſo, *Inſufficient* for his own *Aims*, *Maintenance* of his *Life*, and *Family*: For,

2 Cor. 7. 10. Pſ. 122. 3. 1. His Life is not *Longer*; (Care frets his thread) Nor *Safer*. (it makes him grudg'd, if not robb'd of life) Nor, *Better*; his minde hath no reſt, nor trouble end, for it. And leaſt at his *End*, becauſe he hath ſo *Much* to goe from; and ſo *Little* to come to. Lu. 12. 20 Death takes him from *Paradice* (all the Miſer had) and hales him to a *Priſon* farre worſe than his death.

2. And After him (his great Project) the *Family* falls, For want of a bleſſing to keep up the *Pillars*. If the Pſ. 127. 1 Firſt *Heire* be not a *Scatter-good*, the *Third* is commonly a *Loſe-all*. The Iſa. 5. 9. Curſe of God with *One finger* pulling Hab. 2, 10 Amos 4. 2 downe, what he with his *Two hands* (of *Worldlineſſe* and *Wickedneſſe*) hath ſo long been building up.

Thi, (as an *Exorciſme*) may ſerve (if Beelzebub be not there) to drive Cove-

Covetous desires (though Legions) out of *Mind.*

And then, it will be easie, by adding some more Power of *Thoughts* and *Graces*,

2. To *Cast* them *Out* of the *Heart*:

(1.) To that end, it will be of some Force, to *Think*,

1. At *Death*, all leaves us. Why so much cost on my Inne?

2. *Life* is *short*. Why such luggage for a little journey?

3. *Nature* needs *little*. Why clog *Conscience* and it, with *much*?

4. My *Goods*, are *Trusts*. Why such care to have what is *Anothers*?

5. I must *Reckon* for all. Why then such *Reckoning* of any?

(2.) And *Effectually Done*, if I have *Grace*,

1. To *Love* the world *lesse*, (for then I will not *covet* it *much*.) And *Value* it *low*, (for then I will love it lesse.) Did we *Prize* Riches as *Strawes*, we would not seek them as *Pearles*. 1 Joh. 2 15. Heb. 13: 5.

2. To *Believe* God *Better*. Then His *Providence* will *Moderate* our care, & His *Promise* Banish our *Covetousness*. Mat. 6. 31 32.

Pſ. 37. 3. 54. 9

3. To *Serve* God *more*. For then I ſhall believe him better, and challenge *maintenance* from Him upon His *Honour*, and *Word*.

1 Tim 6. 6

4. To be *Content* with what I have. For then I will not *Crave* what I have not, and ſhall bring my mind to my lot, if I cannot, it to my minde.

Phil. 4. 11. 12.

5. To be *Thrifty*. (with Content.) For he that is a *Prodigall* to *ſpend*, is forced to be a *Miſer* to *get*. *Avarice* never works more then in the Service of *Luxury*.

Amos 4. 1

6. To be *Covetous* (with my *Thrift*) to wit, of Heaven. He that loves *True* riches; ſcorns *Earthly*. And will ſo *Get* and *Uſe* them, as they may Encreaſe the *Heavenly*. So he will be *Charitable*, not *Miſerable*, thinking it happier to be of the *Giving*, than *Receiving* hand.

1 Cor. 12

1 Tim. 6 19

Act. 20. 35.

Tueſday-

Tuesday-Service.
Against Gluttony.

Morning Prayer.	Evening Prayer.
Psal. 37. 37	*Psal.* 78 or 106.
Lesson.	Lessons,
Deut 8 or 32. *Amos* 6	*Dan.* 5. or *Isa.* 22. *Rom.* 13. or 1 *Cor.* 10. *Phil.* 3. or *Epist. of Jud.*
Luk. 16. or 21.	

Collect or Prayer, against Gluttonie.

DEare Saviour! That wouldst have my Body a *Temple* for Thy Holy Spirit; Thou wilt not have it a *Sepulcher* for Beasts. Thou that hast done my lips the bliſſe and honour, to be made *Dores* for Thy *Holy Body* to *enter* at, wilt not have them *Gates* for the *Uncleane Spirit* to *paſſe* in, and out: If I ſo *Pollute* my *Body*, wilt thou not deſert me, and deſtroy me, if I dare ſo *Prophane*, *Thine*? Lord! That I may not loſe my Soul, let me not ſo abuſe either Body; and abhorre *Gluttony* which makes me doe that abuſe to both! 1 Cor. 6. 16. Mat. 26. 26.

O Chriſt! *It was thy meat and drink to do Thy Fathers will* (and but for ſtrength to that, Thou didſt not eate, Joh 4. 34.

and drink!) O! let me not with *Adam* Eat my selfat once,out of *Obedience* and *Paradice*! Thou didst *Fast*, and *Feast* (to teach me there is a Time for both) but a Gluttons *Appetite* was never in Thy Mouth,nor let it ever be in Mine, O God! If I *Fast*, let me not *Eat* up my Body,by Cruell *Abstinence*! If I *Feast* let me not *Devour* my *Soul*, by *Intemperance*! Whether I abstaine, or eat, or drinke, or *Whatsoever* I *do*, *let all be to Thy Glory*! That after death, when Epicures make their two Feasts for Wormes, and Fiends, with their Bodies, and Soules; Thou maist Feast and Fill both mine,with thy One: *Joyes* which will *Fill*, and not *Loath*; *Satiefie*, and not *Surfeit*, for ever! To that *Glut* of Joyes Deare Jesus bring me! From other *Gluttonie*, keepe me! By the Way of Thy Blood,and Worke of Thy Holy Spirit, O Lord! *Amen*, *Amen*.

Gen.3.6. 24.

1 Cor:10 7

1 Cor.10 31.

Daily Prayers.

Remedies against Glutony.

A Sinne; 1 Man is not *Made*,for; but is 2 *Undone*, by: yet may be 3 *Help'd*, against.

1. Mans

1. Mans *Throat* is *Narrow* (not made to swallow) and *Short*, not for delight to gormandize. If he doe,

2. Love he which World he will, it will be his Ruine.

1. For a *Better*.

1. It makes Man, Swine. His Belly, God: and Paunch his Paradise. The Kitchin, his Church. First and second courses, his Services. His Houres of Devotion, Meal-times. His Creed is in his Cook His Decalogue in his Dishes. The Company of Epicures his Communion of Saints, and Death Everlasting, his End. For by this means he Eates and Drinks away his Time in *Vanity*; Drownes his Soul in *Sensuality*, and destroyes his conscience with *Guilt*. It being (as one Deadly sinne it self) alwaies Mother of another, (*Luxury*) which never wants a *Womb*, where gluttony hath a *Belly*. And often, Sister to many; as ill, as *Sodomes*, all (even the worst) though *Idolatry*, and *Sodomie* it selfe And,

v. Apud. Tertul. Venter Deus, &c.

Seminarium libidinu. Hier. 1 Co. 10 7. Ezek. 16. 49.

2. It makes him as much *Wretch*, as *Beast*. For even *Here*, it bars him of the greatest blessing (*Health*.) His Chief boon (Long *Life*:) and Onely Blisse (*Pleasure*.) For, Fulnesse is the

Mother of Sickneſſe; and that, the *Nurſe* of Death. Temperance hath the moſt delicious taſte, & Hunger Cooks all meates to Delicates; Whereas his Appetite needs more Whets then his Knife; With which, he doeth not ſo much Cut his *meat*, as his *throat*. Even then digging his grave with his *Teeth*, when he moſt Pampers his *Palate*.

Pro. 27. 7

Plures necat crapula quam gladius.

Before the Flood, Mans life was *Longeſt*, when food *Simpleſt*. Their *Years* (ten to one) longer, becauſe their *Diets* (twenty to one) leſſe.

3. For ſuch a *Malady*, Help were happy. And it hath a Double *Cure*.

1: *Per Force*. So *Sickneſſe* is the remedy, which *diſguſts* the Palate, and make *Faſts* neceſſary, becauſe meats Unpleaſant.

So for the time, the Glutton is abſtemious; but by *diſeaſe*, not *Virtue*; not from good *habit*, but ill *habitude*. Yet even thus (if wiſe it may get the ill one off, and be cured.

2. By *Choice*. For, as his pleaſures are none in *Sickneſſe*, they are ſhort in *Health* (whilſt the meats paſſe by the throat, from the mouth to the ſtomack, ſpace and time, not long.) And

in

in *Death* gone, past all recovery. Why then so *much* ill, for so *little* good? This *Vanishing*, and *Perishing* in Sickness and Death; That, *Hasting*, and *Posting* my Body unto Sickness? I will none, if I weigh it well. And lesse, if I doe 1. *Consider*, and 2. *Endeavour* aright.

1. There is a Life after Death. Be not an *Epicure* in thy *Creed*, and thou wilt not be a *Glutton* in thy *Life*: *Ede, bibe, lude*, believes nothing beyond death. 1 Cor. 15. 32, 33.

2. Thou wilt be *Arraigned* then by thy Creatour, for Abusing His *Workmanship*, (Thy selfe.) *Accused* by the Creatures, for Devouring His *Works* (Them.) Making thy soul and body (instead of the Ark of His Testimonies, and Tabernacle of His Service) the *One* a *Sireiner* for lusts, the *Other* for meats: Rom. 8. 20. The *Creatures* Ravished by force to Serve thee against His ends, as if made for nothing but thy *Lust*, and the *dunghill*. Thou wilt therefore be *Condemned* for thy injury, to *Him*, *Thy selfe*, and *Them*. To a *Gluttony* of torments, *Starved* body and soul, Without *Crumb*, or *drop* of comfort for thy short Pleasures, to Pains long, and lasting Luk. 16. 23.

sting for ever. *Consider* this!

2. There is, a *Cloath*, a *Meat*, a *Drink*, an *Art* and *Office*, that will help, if thou have it. Do thou then *Endeavour* it!

Rom. 13. 13, 14. 1. the *Coat*, is Christ. Of Particular *Virtue*, to expell Gluttony.

2. The *Meat*, is his Word and Sacrament. To Which, to have an Holy *Appetite*, is to lose the Sensuall; and to *Digest* it, to *Loath* it.

Eph. 5. 18. *Hæc ebrietas non accendit, sed extinguit peccatum.* Cypr. 4. The *Drink*, is His Spirit, with which the Soul *drunk*, keepes the Body *sober*: The greater *Excesse* of good, the lesse of it's *Surfets*.

Dan. 4. 27. 4. The *Art* is His *Pionery*; To *Undermine Gluttony* by Works of *Charity*. Giving the maintenance of thy lust to the Poor. So thou shalt at once *Starve* thy Sin, and *Feast* thy Conscience. And God, and Christ Himself will come to the *Feast*.

Joh. 29 15. & 31. 16 Mat. 5. 35. Luc. 14. 13. 5. The *Office*, is to Keep His *Table*. Which *Frugality* covers, and *Temprance* takes away, His *Example* and *Command* will make Thee able, and Prayer will get the blessing of both. And sooner, if for His sake, thou Eat, and delight in *Sober Company*, and leave Gluttons, for *Saints*.

Wednesday-

Wednesday-Service.

Against Lasciviousnesse and Luxury.

Morning Prayer. Psal. 106.	Evening Prayer Psal. 51.
Lesson, Ezek. 16. Prov. 7. Ioh. 8. to. v. 42.	Lesson, 2 Sam. 12. 1 Cor. 6. or Heb. 13.

Prayer against Lasciviousnesse.

LOrd, Keepe me from *all filthinesse of flesh and Spirit*, 2 Cor. 7. 1. that Before men and Thee, who discerneſt both, I may appeare *Pure* and *Undefiled*: A Chaſt Spouse to Thee, not to be tempted to any *Acts* or *Lusts* of Uncomelineſſe, or Unworthineſſe, which be ill in thy eyes, that are ever upon me!

O let me be Pure and *Holy in all maner of Conversation as Thou art Holy*, that in the great Day of Tryall Thou maiſt not diſclaim me, but own me, and take me to Thy glory; For the Merits of Thy *Holy* One, and *Undefiled* Jesus Christ our Lord! *Amen.*

Daily Prayers. Act. 2. 27.

Remedies Heb. 7. 2.

Remedies against Lasciviousnesse

I. *Generally.* The sin of *Unchastity* is *Vaine, Foule, Fearfull,* and *Prevailing*: For,

a Ezek. 16.28. 1. The more lust is *Served* the lesse *Satisfied a.*

b Apoc. 17.14 2. It's called particularly, *Filthinesse,* and *Uncleanes b.*

i Thes.4.7 c 1 Cor.6 18,19 It is *Sacrilegious* to make the *Body* (*c* Gods Temple) a *Stewes*; and that

d 1 Cor.3 17. is the Vilest filthynesse *d.*

e Heb.11 24. 3. It is a Short *Pleasure* for Everlasting *Paine e,* yet this *Fire* is the end

f 1 Cor.6 9. of that *Fleshlinesse f.*

Besides a Foul conscience, it *Wounds*

Heb.13 4 Apoc.21. 8. *Health, Honour, State*; Wasting the *Balsame* of life, *Blessing* of wealth, and

g Prov.5 8 9,10. *Oyntment* of a good reputation. *g*

Prov 6. 26.31.3. Job.31.9, 10,&c. 4. It is a *Strong* Lust in the *Assault,* and commonly gets the *Victory. Nature* concurring with the strength *h.*

h Pro.7.21 2 Sam.11.2 5. The Holy Martyrs could no more be tempted by *Pleasure,* then *Tortures.* But,

II. *Particularly.* In a *Married* condition it is every way worse.

i Apo 21 8 k Joh.8.5 Le.20.10 1. Not only *Damnation,* in another world *i*; but Present death *k* in this, by the Law of *God*; and *Man* too, in many places.

2. It

2. It tends to the *Confusion* of Mankinde. *Incest*, &c *l*. l Gen.38.

3. The dumbe *Creatures* are *true* to their Mates. 16.

III. *The Cure of both*, is the same. To Kill the sin

1. In the *Egge*. Stifle the First *Thoughts* and *Motions* of lust *m*. (no Bird but was first an Egge.) m Mat.5 28.

2. In *Hatching*. Take heed of the things that *Beget* and *Nourish* lust. Covenant with the *Eyes n*. against Lascivious Persons, Pictures, Gestures: Stop the *o Ears* against Lustfull Songs, Discourses, Devices. Keep the *Heart p*. from being *Idle*, and the Body from Excessive *Sleepes*, and *Meats*, and *Drinks*, or such as are knowne to be *Provocative q*. Temperance and Sobriety are great friends to Chastity, u Job 31 1. o Pro.7. 21 p Pro.6. 25. q Pro.23 33.

3. *Tempted*. Think that thy Keepers *Eyes* are upon thee; With *Joseph*, that God *Sees* thee *r*, and will, *judge* the *s*. Thou wilt blush if but a child behold thee. r Gen.39 9. s Prov.5. 20,21.

Thursday.

Thursday-Service.

Against Pride.

Morning Prayer.	Evening Prayer.
Psal. 73. 131.	*Psal.* 86. 138
Lesson.	Lesson.
Isa 41. *Lu.* 18 to v. 19 or 42. 12.	*Jer.* 13. or 1 *Pet.* 5.

Collect, or Prayer against Pride.

LOrd, Keepe me from the sin of Pride, which threw Angels out of Heaven, and Man out of Paradise; lest it cast me headlong into the depths of Thy displeasure, & bar my soul of both.

O let me, who am nothing but a Miserable body and soul (a Lump of sins and woes) let me never exalt my self Before, or Against Thee: Without whose Goodnesse (but one minute) my Flesh would fall to the earth, & my Spirit lie in hel for ever, without Thy mercy!

Preserve by these thoughts an humble spirit in me, such as thou maist respect on earth, and hereafter advance unto Thy glory. Even for His sake Who so abased himself for my Pride, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Reme-

Remedies against Pride.

1. KNow what Pride is. A Sinne *Abominable*, as that which is,

1. *Gods Hate.* Others sinns fly God, but this flyes at God, and God at it.

2. *Mans Bane.* It went Before the Fall of Angels and *Adam*, and doth goe before Destruction.

3. *Christs Scorne.* In His *Birth, Life, Death*; All Humility; Nothing of Pride; Much against it.

2. Know what *we Are*, and there is on cause of Pride.

1. Not for our *Ills.* And our

1. *Bodies* are *Bags* of Phlegme and *Choler*, poore and vile *e*.

1. I am Quickned *Dust*, and shall be Dead *f*.

2. One *Worme* was my *Beginning*, and Many will be my *End*; and much woe Betweene *g*.

2. *Souls* be Cages of Uncleane *Lusts*, and *Errours h*. Nests of Serpents, and Vipers *i*.

3. Bodies and Souls both, have what should humble us.

1. My *Body* is subject to a thousand *Sicknesses* and *Sorrowes*, but my Soul

e Phil. 3. 21.
f Gen. 3. 19.
g Job. 25 6.
h Job. 19. 26
i Gen. 6. 5.
j Isa. 49. 4, 5.

Soul to ten thousand times more *Sins* and *Wounds*, and *Weaknesses*, and *Falls* *k*.

2. A *Grave* will be the end of my *Body* *l*, and *Hell* (without pardon) the end of a Sinning *Soul* *m*,

2. For *Goods* or *Perfections* of Body or Soul, no cause to be proud: Because they are, all of them,

1. *Gods Gifts*, (wheather of Nature, Fortune, or Grace *n*.) to they are my Debt *o*, for which I owe the Donor my *Thanks* (Pride payes my self the glory *p*) and They are my *Charge* *q*, for which I owe God the *Use*, and for that must be *Carefull* and *Fearfull* (not Proud.)

2. Pride is the way to *Lose* the good I am proud of: *Honour*, *Beauty*, *Eloquence*, *Grace*, &c. as we see, in *Nebuchadnezzar*, *Herod*, *Goliah*, *David*, *Peter*, &c. *r*.

3. *Know* what we are *Comparatively*, with

1. *Others*. Our Betters of more Virtue, if lesse Beauty, Glory, *&c.*

2. *God*. Before Whom Angels cover their feet and faces *s*.

k Rom. 7 24. Ps. 19. 12. Ps. 40. 12.
l Ps. 49. 14.
m Mar. 3. 7, 8.
n Jam. 1. 17.
1 Cor. 4. 7.
o Luc. 16 2.
p Act. 12. 23.
q Mar. 25 35 Mar. 18. 29.
r Dan. 4. 31. Act. 12. 23. 1 Sam. 17 42.
Ps. 30. 6, 7. Mat. 26. 33. 34.
s Isa. 6. 2 Gen. 18. 27. Job. 40. 4

Friday-

Friday-Service.

Against Anger.

Morning Prayer.	Evening Prayer.
Psal 4.103. 106. ver.28.	*Psal.*2.124.
Lessons,	Lessons,
*Gen.*4	*Jona.*4.
Mat. 5.ver.21.	*Ephes.*4.o r
	1. *Pet.*3, *Iam.*1.

Collect or Prayer, Against Anger.

LOrd! Keep all Undue *Passions* out of my *Mind* and *Mouth*! Make me to think, how often Thou dost *Pardon* those that *Provoke* Thee; that my *anger* may not forthwith *burne* against every one that doth *offend* me: But that I may be like Thee my Heavenly Father, in *Meeknesse* and *Mercy*: Even for His sake who was the great *Example* of both, the *Lamb* of God, Jesus Christ our Lord. *Amen.* Mat.5.22

Daily Prayers.

Remedies against Anger.

1. TO *Loath it*: Consider two things, point of

1. *Honour*

1. *Honour*. As,

a Pf.106. 30. Num.25. 8. — 1. *Holy* anger makes a *Saint a*; other, a *Beast* and *Bedlam b*.

b Pro.27. 4. — 2. Wrath *Shuts* God out of the heart, and *Lets in* the Devill *c*.

c Ephe.4 27.30,31 — 3. To *Rule* it, is to be Above a *Conqueror*; to *Serve* it, Below a Slave *d*.

d Tit.3. 2,3. — 2. *Danger*.

Pr.14.29 e Pr.19.19 f Jam.1.20 Pro.29. 22: — 1. It is against *Health e*, and *Grace f*; and so an enemy, both to Body and Soul.

— 2. Kindling of it *within* is dangerous, but Flaming *out* in *Words* and *Deeds*, Condemned by Christ the

g Mat.5 22. Gal.5 22 — Judge, to Hell-fire *g*.

— 3. *To Leave it*: Endeavour 3. things.

1. *Prevent it*.

h Mark. 13.22. — 1. *Expect* Iujuries and Provocations. So they move lesse *h*.

i Pro 26 21,22, & Pro.19.21 — 2. *Suspect* Reports. They make a little, more *i*; as *Ziba* did *k*.

2Sam. 13.3. — 3. *Value* Wrongs *aright*, as *Unfit*, or not *Worthy* anger, but *scorne*, if small; and *Pitty*, if great; and if they come from men angry, take them as *Blowes* from the hands of *Madmen*.

l Ps.7.12 130.3. — In *Comparison* of injuries done to God, What are Ours? and Who are we, if He were alwaies angry *l*.

4Cut

4. Cut off *Occasions* [m], as *Cotys* brake his Venice glasses. [m] Pro. 22 24.

4. Avoid *Self-love*, which gives our Wrongs too great a Value [n]. [n] Gen. 4

2. *Divert it.* (As Bleeding at nose, by opening a Veine in the arme.)

1. To another *Passion*: as Joy, Pitty, Scorne [o]. [o] Luk. 9

2. To another *Occasion*: Set the *Mind* on Somthing else*. * 2 Sam. 16. 10. 11

3. To another *Injury*: Against God, Be angry at *Sin* [p], and particularly at *Anger*, so Deform'd a sinne. [p] Mat. 6 23.

3. *Delay it*. Hold our Selves in *Suspence*, and *Silence*, and do, and say, nothing in anger.

This was *Augustus* his cure. Prescribed by the Philosopher. If you be angry,

1. Say over the *Alphabet*, before you speak or doe any thing.

2. Say over the *Lords* Prayer, sayes the Divine, and Mark the fift Petition, or some Lesson of Scripture, as *Mat.* 5. 22.

Saturday-

Saturday-Service.

Against Envy.

Morning Prayer.	Evening Prayer.
Psal. 37,	*Psal.* 73.
Lessons.	Lesson.
Prov. 24. or. 14.	*Isa.* 11,
Mat. 2 verse 15.	*Gal.* 5. or *Iames* 3.

Collect, or Prayer against Envy.

O Lord! Becauſe thine Eye is Good, let not mine eye be Evill! And that the Devills eye be not in my Head, keepe Envy out of my Heart. The Eye, by which he Kill'd our firſt Parents, and would have us their Progenie, to kill one another! O let me not *Grudge* anothers *Good!* If a *Friends*, becauſe I love him; if a *Foes*, becauſe he loves my grief. Whoſoever it is, ſince it is the Diſpenſation of Thy *Providence*, let me not *Repine* and *Quarrell* at the Acts of Thy Goodneſſe!

And as for Thy Glory, ſo for my owne Comfort too, let not that Ulcer grow on my heart, which will be as much

much my *Corrasive*, as Thy *Offence*. Since I have enough as a man, to grieve my owne *Adversity*, let me not be my owne Devill so much as to torture my selfe with anothers *Prosperity*; left on earth, a Hell of perpetuall torment seize upon me. From an Eye so full of Sin, and Pain, Lord deliver me, Even from envy I beseech Thee, For Jesus Christ His sake. *Amen.*

Daily Prayers.

Remedies against Envy

1. A *Snake* in the Heart, *Poysoning* the *Fountaine* of action *a*, and *Stinging* the mind, to the *Wasting* of Spirits *b*, and *Weakning* of the Body *c*.

2. The heart will Endure no such Snake in it, if it have,

1. *Faith*, in Gods Providence *d*, whose Orders and Acts, Envy quarrels *e*.

2. *Love* { To *God* and Heaven. For there, the more Heires, the more Inheritance*. And. To *Man* on Earth. For we do not grieve, but joy at their good whom we lo *f*.

3. *Low-*

a Jam. 3. 16.
b Pro. 15 13.
c Pro. 14. 30.
d Ps. 75. 5
e Ro. 9. 20.
* S. Greg. Rule.
f Pro. 11. 10.

3, *Lowlineſſe*. For Pride breeds the
g Gal. 5. 26 Snake g.
h Pſ. 37. 1, 2. 4. *Pitty*. Eying men as *Mortall* and *Mutable* h. Dead *Pompey* made *Ceſar* weep.

So end the Seven Services for the Third Week.

Seven Services of the Vanities of the Moſt Valued things *in the World*.

Sonday-Service.
Of the Vanity of Pleaſures:

Morning Prayer	Evening Prayer.
Pſal. 17. 73	*Pſal.* 35. 69.
Leſſons,	Leſſons.
Eccl. 2. & 11. or. *Iſa* 47	*Dan.* 5. or *Amos* 6.
Luke. 12, or, 16	*Rev.* 18.

Collect, or Prayer, againſt the Vanity of wordly Pleaſures.

DEfend my *Soul*, O Lord, from the *Inchantments* of the *Fleſh*, and ſave me from Vaine *Pleaſures*, the great *Witches* of the World! Thou haſt made me with *Rea-*

ſon

ſon, let me not live by *Senſe*. I am Capable of Thee as an *Angel*, let me not ſet my ſelf amongſt *beaſts*, making Senſuality my Chief Good, which is but their bleſſednesſe!

If my Soul be *ſad*, can Worldly Pleaſures *Comfort* me! and ſhall I be Everlaſtingly ſorrowfull for *Moments* that delight me! Even the pureſt ſweets of the world, are mixt with bitterneſſe, but the pleaſures of ſinne, O, what gall do they give the conſcience? O Lord! To avoid the ſting, let me loath the hony of wicked delights! and becauſe, under the flowers of pleaſure, ſnakes of guilt lye hid; let me beware of all: but O Lord! Ever keep me from Setting my heart on any.

On Thee be my ſoul ever Fixt O God! In Thee be the joy of my heart, even in Thee alone: and in other things only in Thee and for Thee! and let Thy feare be the *Matter* or *Meaſure* of all my Pleaſures, that they may be in thee; that when the *Brack* of earthly joyes ſhall faile, I may drinke of the *River* which runs to all *Eternity*!

O Thou who art ſaid to weep, not to laugh, ſtrengthen me, to ſee and o-

vercome this Vanity; That I may joy In The *now*, and With Thee hereafter in Endleſſe Felicity. Deare Jeſus; *Amen!*

Daily Prayers.

Monday-Service.

Of the Vanity of Honours.

Morning Prayer.	Evening Prayer.
Pſal. 49. 82.	Pſal. 75, 83.
Leſſon.	Leſſon.
1 *Sam.* 2. or *Eſth.* 6. or *Dan.* 4 *Joh.* 12.	*Iſa.* 3. or 5. or 23. or *Ier.* 9. 2 *Cor.* 1.

Prayer againſt the Vanity of Honours.

O Lord! Becauſe Thou haſt made me *Great*, ſhall I not be *Good*? Becauſe my Blood is *Noble*, ſhall my life be *Wicked*? Becauſe men do me *Honour*, ſhall I doe Thee *Shame*? Lord let ſuch a Spirit of baſeneſſe never poſſeſſe me; let me know, that the Greater my *Honours* are, the greater be my *Obligations* to Serve Thee. And let thoſe Paraſites of greatneſſe, appeare as ſo many Fiends of Hell unto me, who would

would have me break those bonds, and flatter and nourish such a Spirit in me. Make me too wise to build my *Bliſſe* on mans *Breath*, that I be not miſerable at their Pleasure, and happy when they liſt. Make me not so *Fond*, as to think a glory so Vaine, can make me Happy: So *Poor*, as to thinke that applause, my Blessednesse, which goes and comes with a *Blaſt* of mans.

Make me so *wiſe* as to know, that a Holy *Spirit* makes the Nobleſt *Blood*, and to be Thy *Child* is the beſt Deſcent, to Beare Thine *Image*, the Beſt *Coat*; to have Thine *Angels*, the Beſt *Miniſters* of Honour, and Thine eyes the Beſt Judges! And make me so *Good*, as to do those noble acts of *Vertue* and *Pitty*, which may give me this Honour: Let others Court the *Vaine*, let me seeke *True* glory! To Scorn earth, Get Heaven, Shining as the Son in the State of Immortality: King of glory give this Honour to me, Sweet Jesus, I beseech Thee. *Amen, Amen.* Mat. 13. 43.

Daily Prayers.

Tuesday-Service.

Against the Vanity of Riches.

Morning Prayer.	Evening Prayer.
Psal. 39.49	*Psal* 51.52
Lesson.	Lesson.
*Deut.*8.9 *Pro.*11.23 *Mat.*13.19 *Mark.*	*Job* 31. or *Eccles* 5. *Jame* 5.

Prayer, against the Vanity of Riches.

KEep me, O Lord, from their madness who make *Riches* their *God*, and *Poverty* their *Devill*! Let not that be my Heaven, which is so near to Hell; let me not make that my Blisse, which Earth hath in her Bowels! And let not that have my Heart, which is not my Heaven! From immoderate desires to get or keep wealth, Keep me O Lord; and from sinfull, defend me; that I may not Covet much, to *Spend* more in the maintenance of lust, vice and vanity; and have much to *Ruine* me!

Luc. 12. 19 Let me know, that Riches are good as they come from Thee, and give me a *Power* of greater *Piety*, and *Charity*, and *Alacrity* to serve Thee; and so let me

me value them as acts of Thy Bounty! But as things Unable to *ſave*, either Soul from hell, or body from death, in the day of diſtreſſe, or to *Satisfie* the ſoul in any better day; let me Deſpiſe them as poore and of no value! And as Means of Sinne, and Woe, *Feeds* of pride, luxury, and exceſſe; let me Abhorre them as the *Fewell* of wrath, and hell. Let me be rich in Thee, and to Thee! In Baggs laid up in Heaven, laid out on earth, to Mans Neceſſity, and Thy glory. Let the Riches of Grace be my Joy; Others my Uſe, and their love, my Scorne. That when the Worldly Rich ſhall be Beggers, bereaved of all comfort; I may be rich in all abundance, in Thee, and with Thee, Who art *All in all*; By the Purchaſe of the Precious Blood and Paſſion of Him *Who became poor to make us rich*, Jeſus Chriſt our Lord. *Amen.*

Lu: .12. 21. & .23

1 Cor. 15 28

2 Cor. 8. 9

Daily Prayers.

Wednesday-Service.

Against the Vanity of Beauty.

Morning Prayer.	Evening Prayer.
*Pſal.*38.39.43.	*Pſal.*6,96.147.
Leſſons.	Leſſons.
2 *Sam.*14 or *Pro.*21. or.11 or *Ezek.*28. *Mat* .3.	*Iſa* .3,or.23.*Ezek.*16 or.11.

Collect, or Prayer, againſt the Vanity of Beauty.

O Lord! Let me looke at *Beauty* as Thy *Bleſſing* but not make it my *Bliſſe*! Let not my care be more for my *Body*, than my *Soul*; and to have a faire *Face*, than *Conſcience*!

O let that which is Thy Face and *Image* have the chiefeſt of my coſts, and care! Let the *Glaſſe* of Thy *Word* be often before me to ſee it, and the *Waters* of Repentance daily with me to waſh it, and the Fine *Linnen* of the Saints ever by me to adorne it, that the King of Heaven may delight in my *Beauty*; and not Men, but Angels love me!

Pſ.45.11

For beauty of the body; let it not

be

be my *Sin* or anothers *Snare*. Let me not hate Deformity above Hell, and love Beauty before Heaven. *Since Age* at last will, and *Infirmity* before, may deface that beauty, and change it to a loath'd *deformity*. And Lord keepe my looks from being *Lures* of Vanity: Let no guilts be upon my eyes, of anothers iniquity. Let Thy Feare preserve me and them from these guilts! Make it my care, to appear with a Faire and cleane Conscience before thee; *[and to Him whom thou hast made the Vail of my eyes, let me be joy of his,] That when humane beauty shall faile, an Angels may be given me; a Body and Soul both faire without blot or blemish, to all Eternity. To that *Beauty*, Lord Jesus bring me! *Amen, Amen.*

* Omit this if not maried. Act. 6. 15. Lucke. 20. 36.

Daily Prayers.

Thurſday-Service.

Againſt the Vanity of Strength.

Morning Prayer.	Evening Prayer.
Pſ. 22.33.or.38.102.	*Pſ.*86.147.
Leſſons,	Leſſons,
*Iob.*6.or.9.or.40.or 1 *Sam.*17. *Act* 3 or.5	*Iob.*21.or.*Iſa.*36. 1 *Iohn* 2.

Collect, or Prayer, againſt the Vanity, of Strength.

THat I have *Health*, the Crown of earthly mercies, I thank Thee, O *God of my ſtrength*! And I beſeech Thee Continue it to me; without which, I cannot ſerve Thee, or enjoy any comfort from Thee! And let me uſe it whilſt it is with me, to the end, for which Thou giveſt it me, to looke and ſeek after eternal life, where is no Sickneſſe, nor infirmity.

Lord, make me know, that all other uſe is *Vanity* To truſt in ſtrength, *Idolatry*; To turne it againſt Thee, *Villany*; (To doe more ſin, becauſe I have more health from Thee.) Let me therefore have care in the dayes of my *youth*,

youth, and ſtrength to remember Thee, my Creatour; that in the dayes of *age*, and infirmity, thou mayeſt not forget Thy Servant! Let my healthy body, make my ſoul more cheerfull to Serve Thee. Eccles. 12. 1.

How unfit *Sickneſſe* is to doe Thee ſervice, and how many wayes it may come, let me ſadly conſider; that in my health I may goe about my happineſſe, and in my ſickneſſe have the *comfort* of a Well employed health; and at my death, the *aſſurance* of Eternall life, by that Employment! Iſa 38. 3.

Lord! Since Thou giveſt me the beſt of Thy bleſſings, let me give thee the *Firſt* of my yeares, the ſtrength of my *youth*, not my decrepite dayes; that come ſickneſſe or health, life or death, I may be Thine ever; a Child of bliſſe, and Heire of Immortality, By the Merits of Him Who is the Sonne of Thy Love, Jeſus Chriſt. *Amen.*

Daily Prayers.

Friday-Service.

Against the Vanity of Wit.

Morning Prayer.	Evening Prayer.
Psal. 37. 94. 2	*Psal* 90. 111.
Lessons,	Lessons,
2 *Sam* 17. or *Prov.* 3. *Luke* 10.	*Jer.* 9. *Eccles.* 2. 1 *Cor.* 3. or 2 *Tim.* 3. *Iam.* 3.

Collect or Prayer, against the Vanity of Wit.

I Thank Thee O Lord, for the blessing of my *Reason:* For the *Power* of it, by which Thou hast made me a man, not a beast; and the *Use* of it, by which Thou hast made me, of Understanding, not an Ideot:

I beseech Thee let me not marre what Thou hast made. My *Wit* to delude my *Will*, and it, to draw my soul from Thee, lest I *Foole* my selfe of the end for which I was made, and an *Ideot* get to Heaven before me. As I have the Wit, let me have the Wisdom, to know Thee; and with my Understanding, the Conscience to feare Thee, without which the most *Wise* is but a

Rom. 1. 22.

Fool

Fool before Thee! From a *Wit* to *Contrive* miſchiefs, and to *Compaſſe* deſignes of Vanity; from *Skill* to Uſe the arts of ſinne, and finde the wayes of death and hell, Good Lord deliver me! From an Atheiſts wit, to *Diſpute* againſt Thee, and Religious acts which binde the ſoul unto Thee; and Cunning to maintaine *Acts* of Vice and Villanie; Lord keepe me, that it finde neither room nor favour in me, that ſuch wickedneſſe be not charged upon me! Let me be a *Fool* on earth, to be a *Saint* in Heaven! Even theirs, who thinke *Sanctitie* a *Simpleneſſe*, *Devoon* a *Dulneſſe*, and Thy *Feare* a *Folly*; And from *Pride* of underſtanding, and *Scorne* of the ſimple, who have little to my much, let this preſerve me; that Thou canſt make my much to be little, if I ſo provoke Thee, bereaving me of my wits by a *Sickneſſe* or a *Phrenſie*. *Wiſdom of God* from all this ſave me, Deare Jeſus. *Amen*!

Daily Prayers.

Saturday-

Saturday-Service.

Against the Vanity of Friends and Favour.

Morning Prayer	Evening Prayer
*Psal.*38.41.5.	*Psal.*88.89.106.
Lessons,	Lessons.
Est 6. *Iob.* 6. *or Pr.* 19	*Micha* 7. *Eccles*, 9.
Luk. 1. *Act.* 7.	*Iames* 1.

Collect, or Prayer against the Vanity of Friends, and Favour.

O Lord! Friends are *Jewels*, and so Thou hast taught us to value
Pr. 27. 10 Them; yet as men that may be *False*, or will be *Fickle*, our trust must not be
Mic. 7. 5. in them. Some are not more friends to my *Person*, than my *Prosperity*. And those that are now most friends with me, may prove bitter enemies against me. Let me therefore seek to have my *Conscience*, Thy *Angels*, and *Selfe*, for *Friends*, that will never faile me! and let Thy will be mine, O God,
Iol. 5. 14 that all these friendships may be for me! O Thou great *Friend* of mankind,
Col. 1. 20 who by Thy Blood didst make faine man friends with God, by Thy Holy Spirit

Spirit make me fit for all these friendships! And Lord, let me not Value mans, with Thy *Favour*! They can give me *Honour*, but not a *Crown* of Glory! *Wealth*, but not *Heaven*! (Their hands are too short.) Yea, in sickness and distresse they cannot reach health, or quiet, to my body, or my conscience. Ps. 49.4. And though their *power* be ever lesse then my *wants*, it may be often greater than their *wills*. O Thou *Unchangable* Majesty, the Everlasting Lover of them that fear Thee, let me be one, that thou maiest ever favour me! Let me not care for mans *Cloud*, so the *Light* of thy countenance shine upon me! Let my sins never hide that light from my soul, I beseech Thee; *Sun of righteousnesse*, let some beame of Thy love ever com unto me. Lord Jesus say, *Amen*, *Amen*, Mal. 3.6 Joh. 13.1 Ps. 4.7 Isa. 59.2 Mal. 4.2.

Daily Prayer.

So end the Services for the Fourth Week.

Services

Services upon other Subjects, and particular occasions.

Advertisement to the Devout Reader touching these Services.

For those Services in the Fourth *Week, which may not be so proper for all (as that of* Honour, Beauty, Strength*) those here which are of more Common concernment may be used in their stead, as the Service against* Malice, Revenge, Impatience. *The rest, as Occasion and Discretion guides thee, and Devotion finds most beneficiall for thee. Wherein the author gives thee, thou mayest take thy choice. And if thou wilt, make these serve for a* Fifth *Weeke, doe as shal most please, and profit thee.*

A

A Service of the pleasures of piety, for Sunday or other day.

Morning Prayer.	Evening Prayer.
*Ps.*4.30.32.or.33.97	*Ps.*16.36.or.126.132
Lessons,	Lessons,
*Deut.*16.or *Isa.*29. or 35.61.65. *Job.*16.	*Hab.*3.or. *Prov.*3. *Phil.*4.

Prayer to have the Pleasures of Piety.

RAvish my heart O Lord with the joyes of thy *Saints*, and cause me to see the *felicity of Thy Chosen*! O! What are the pleasings of *Sense* to the Solaces of a *Soul*? or the delights of the *Flesh* to the raptures of *Spirit*? And in what but in Thee, O God, can my Immortall Soul take repose, or my *Spirit* finde relish! Thou art the *Sovereigne* good. In Thee is the *Crown* of Joy. All in the world is othing to Thee, woe without Thee. And how can my Soul rejoyce in Thee, but in the favour which Thou hast to those that feare Thee; and those multitudes of mercies which proceed from Thy favour,

vour, to those that are in holy league and peace with Thee.

Lord! make me one of Thy Saints that I may have some of those joyes Rev.2.17 which none but those that feel, know, Phil.4.2. and those that know, cannot utter! And give me, I beseech Thee some taste of those holy Pleasures, which may encourage me more and more, to seek to be a Saint.

O Lord! of those shoures of hidden Manna which daily fall upon Souls greatly devout indeed, let some crumbs and drops come to me, who truly desire to be so; and whilst others take pleasure to swim in sensuality, let me be satisfied with those drops.

Let sinfull contents be my *Hate*; because they banish them; and sensuall, my *Scorne*, because below them! Let me joy in the goods of the earth as my Common *Portion*, but triumph in Thy Favour, as my great *Inheritance*, and in the duties of Thy Service and feare, as the wayes to Thy Favour!

To the *Harvest* of joy in Heaven, Lord at last bring me! and (to live more comfortably on earth in thy fear) the *First-fruits* of thy Spirit give me! and a love, and care, and conscience

ence of thy feare encrease ever in me, God of all Grace and Comfort, I beseech Thee, for His sake, Who came to save me, my Hope, my Joy, my Jesus. *Amen.*

A Meditation of the pleasures of Piety

ASsemble your selves you Epicures, Masters of delights, and Professers of all the Arts of pleasures; Take *Counsells*, and make *Musters* of all your *Powers* and *Wits*, with all your *Students* and *Agents* in delectable *Things* and *Devices*! One Saint and Servent of God, is Commander, and Possessour, of more joyes than you all!

1. Joyes of another *Quality* then yours; *Fair*, and *Pure*: Even the Poorest Extracted out of the grossest earthly goods, as *Elixars*, and *Essences*. Defecate* from your dregs of guilt, and stings of Conscience. A *Tun* full of yours, is not worth a *Viall* of theirs; a Whole *Barrell* of your Pitch, below a *Box* of their Balsome. Pro. 4.13

* Purified. Psal 4.6. Eccles 1. & 2.

2. And Conten you not in *Quantity* with them! Their *Numbers* exceed yours

yours as much as their excellencies. Their joyes are,

Pſa.8 6. *Two* to one, to yours. Yours are for
Jac.1.12 *Good* of this life; theirs for *Ill*, as well as good! And,

Three to one, for Goods. Yours are for *Temporall*, (ſpirituall, you do not taſt; eternall, you cannot hope!) they have Temporall, in *Hand*; Spirituall in *Heart*; Eternall in *Eye*. Nay-

Deut.26. 11.
2 Cor.1. 12.
Rom.12. 12:

Ten, Hundreds, thouſands to one. Yours is from *Finite* good; theirs from *Infinite*. And (which multiplies that to ten thouſand times ten thouſand of millions, and more) Yours is for *Time*; and theirs of that; *Eternall*.

You are then *Out-vied* every way. Yours are the joyes of *Servants*, (of Slaves.) Theirs, the *Lords*. Yours are
Mat 25. 13.
Heb 11. 25.
Iſa.12.3
Pſ.36.9.
Is.30.10.
1 Pet.1.8
Joh.15.11.
Deut. 12. 7.
Jer.11.15.
Drops; theirs, *Oceans!* Yours, *Moments*; theirs *Eternities*. *Above* them is the Spring of Heavenly joyes; *Within* them, Seas of Holy Solaces; *About* them, *Rivers* of Earthly Pleaſures; *Below* them, the Puddles of your Carnall Contentments. They drinke water pure from the *Spring* and rock; and therefore loathe your *Chanel*-joyes! and even for that drinke it in, both more pure, and more.

To

To all these *Territories* of joyes have the Saints good *Rights*, and it is both their shame, and sinne, if they doe not take and keepe *Possession*. Which you cannot *judge*, who are strangers both to their *Joyes* and *Hearts*! Nor, *match*; who are pent up to your single sole poore *Pension* of Wordly-pettie-transitory pittances!

Phil. 4. 4 Deut. 28. 47. Prov. 14. 10. Ps. 17. 14

Prince of Epicures, enter the lists now with a Prime Servant of Almighty God: Summe up all thou canst Possesse, or Imagine, of joyes, and give in Thy *Totall*; one of his least *Figures* is more; the *Summe*, infinitely. Have what *Solomons* Braine and State can command of delights; adde what *Cleopatra's* wanton Wits and Friends can devise of dalliances; an *Ephrem* from his Cell, a *Catherine* from her Oratorie, shall beat all your great Minions, and baffle all your Multitudes of joies. You have a *Sense-full* of joyes, they a *Soul-full*. When your eyes run over with laughter, your heart is not full; their hearts are so full, that they run all over. Their Raptures are more great than hearts can hold. One Prayes God to *Withdraw* a while, His heart is too little a vessel to containe Him: The other

Eccles. 2. & 2.

Pr. 14. 13 *Recede Domine, parumper, quia vasculum cordis mei ferre nequit.*

Obruor multitudine gaudiorum tuorum Domine.

ther cries out to Him, the Multitude of His joyes, overwhelms her.

O *Epicure*! be a *Saint*, and thou shalt find what thou doest elsein vaine seek, (as thy Chief good,) *Joy* above all thy joyes; In *Quality*, *Quantity*, *Height*, *Depth*, *Bredth*, *Length*; *Pure*, as christal; *Great*, as God; *High*, as Heaven; *Deep*, as the Heart; *Broader* than Earth; *Long* as Eternity!

But O *Saint*! be not thou an Epicure! If delight draw thy heart, thou losest so much in delectation, as Religion; and abatest thy Soul so much of solace, as God of *Service*! Believe it, if thou wouldst have joy in *Life*, and at *Death*; for the *Goods* and *Ills* of this life; Both *Body* and *Soul*-goods; *Enough* on earth, and *More*, in Heaven; the only way is, to be (as thou shouldst be) and Continue as thou art, not an *Epicure*, but a *Saint*!

Service against Malice, for Monday or other day.

Morning Prayer.	Evening Prayer
Psal.7.10.	*Psal.3.62.*
Lesson,	Lesson,
Prov 24. *Mat.5.v.43.*	*Levit.19:* *1 Cor.5.or* *Tit.3.1 Pet.2.*

Collect, or Prayer against Malice.

O Thou Divine *Goodnesse*, keepe me from *Malice*, the very *Soul* of *Satan*, and proper sinne of the Devill!

Thou O Lord art *love*: He then is *hatred*; and if malice be in me, I shall be as he is; one whom (unlesse thou hatest Thy selfe) thou canst not love. From such a detestable and damned *Disposition*, Lord deliver me! Let not Satans *Brand* be on my breast, and his *Soul*, in my body; lest being *Marked* for him, he seize me as his *Owne*, and take me, and carry me from Thee, body and soul! Lord *stamp* Thy love on my heart, that I may be *Sealed* for Thee, and as Thy owne, claimed by Thee. And since this is the *Cognisance* of Thine,

to

Ioh.13. 35. to *Love one another*, let me not weare his *Badge* in a visible Malice to any, that all may know that I am Thine: A *Child* of Thy Family, a *Dove* of Thy Flock, a *Lambe* of Thy Fould, Without *Gaule*, or minde to doe *Mischief* to any, Delighting like Thee, to doe good to all, Even for His sake who did wish and doe, evill to none, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against malice.

1. IT is a *Toad* swelling with venome in the heart: to God who is love a, more *Odious*, because like the Devill, most *abominable*. (The Devils heart in mans body.)

a 1 Joh. 4 8. 1 Joh. 3 12.

2. To cast and keep out this *Venom* of the Serpent.

Consider,

b Eph. 4. 25. 1. Men are *Mortall*, their Enmities therefore should not be *Immortall* b.

Gen. 24. 6. d Jud. 11. 7 e Psa. 8. 31. 2. Men are *Mutable*. Whom now I hate, I may hereafter need; as in *Joseph* c and *Jeptha* d.

f Gen. 9 6 Heb. 2. 9. Rom. 14. 5. 3. Men are *Amiable* e. All after Gods *Image* f, and bought by Christs *Blood*.

4. No

4. No man is the Christians *Enemy*: as God, he hates the *Sinne*, not the *Man* [b].

5. If there be Antipathie in *nature* it must be mastered by *grace* [i], which must doe miracles to nature.

2. *Beware*,

1. Of Anger. That if it *Kindle*, it continue not to be *Wrath*, and so *Coole* into *Malice* [k].

2. Of men of Malice, set upon mischief [l].

[b] Mar. 5 44.
[i] Gal. 5. 24.
[k] Eph. 4. 26.
[l] Prov. 4. 15. 16.

Service against Revenge for Thursday, or, Other day.

Morning Prayer. *Psal* 94.	Evening Prayer. *Psal.* 18 ver 47.
Lessons. *Deut* 32. ver. 35. or 1 *Sam* 24. *Luck* 18.	Lessons. 1 *Sam.* 25. *Rom.* 13 or. *Heb.* 10 ver. 30.

Collect or prayer, against Revenge.

O Thou *to whom vengeance belongeth*, Keep me from a revengefull spirit, that I fall not into the hands of Thy Vengeance! And since My pitty Ps. 94. 1

pitty, and *patience*, and *pardon* is Th
will, let me not study Revenges, a
Returnes of injuries!

Luc. 23. 34. Thou (O Meek and Mercifull Sa
our) didst pray for Thy bloody En
mies! O let me then forgive my gre
test Foes! Committing my cau
Thee, who wilt do justice for me
them, if I seek not revenge, and for Th
self upon me, if I doe!

Thine O Lord is the *Sword* of ve
geance, and thine is the sharpest sword
O let me not dare to take it out of Th
hand, lest whilst I strike others, I fa
justly by Thy sword. Though Flesh an
Blood provoke me to it, let Thy hol
Spirit hold me from it; and cast and kee
out of me that Evill Spirit by Th
power, O good God and Saviour, of th
mercy! *Amen.*

Daily Prayers.

Remedies against Revenge.

1. THe sinne of Revenge strikes a
God, and *Man*.

Rom. 12: 19. 1. It *Invades* Gods *Prerogative*, &
sake His Sword out of his hand.

2. It is many waies an *Injury* to
man.

To his 1. *Na*

1: *Nature*. Borne without *armes*, to Live without *revenge*. And even armed *Brutes* agree with their *Kinde*, and Devills avoid quarrels. Mat. 12. 26.

2. *Glory*. To passe by an injury: of all, the most excellent *victory*; *Cæsars* noble *memory* to forget nothing but wrongs. Pro 19.11 Pro 16.32 Ro.12.20 Est. 5:12: 12.13

3: *Peace*. The Mind is disturbed and takes no rest. Pro.12.16

4. *Justice*. I am my own *Judge*, and anothers Executioner.

5. *Wisdome*. If my revenge fall on a *Just* man, it toucheth God, His friend. If he be *Unjust*, my vengeance will make me so too. Zach. 2.8

2. Be a Christian and you cannot doe this sin: contrary to the Holy *Life* and *Law*, of Christ; for when much provoked, Lu. 9.55

1. He *Check'd* his disciples for calling for it.

2. He Commands *Charity*, to pardon wrongs; *Patience* to suffer them; and *Kindnesse*, to conquer them. Joh 15. 12. Luc. 21. 19 Rev. 2.20, 2 Tim. 3.2 Ephes 4. 31, 32.

3. He forbids *Self-love*, the Mother, and *Wrath* the Father; Both which, beget, and bring forth, revenge.

A Penitentiall Service, Fit for a troubled Soul, Fasting and Praying for mercy and grace, (for Wednesday) or other day.

Morning Prayer.	Evening Prayer.
*Psal.*6.22.38. or 51. [illegible]43.	*Psal.*40.42.43.
Lessons,	Lessons,
Isa 1. *Matth.* 11. *Acts* 3.	*Job* 9. *Ez.*18. or 33 2 *Cor.*7.

1. *Collect or Prayer for a Penitent.*

O Lord! I doe here cast down my self before Thee! O cast me not away from Thee! I cannot *Stand* at the *Barre* of Thy justice, I doe therefore *lye* down at the *Footstool* of Thy mercy. I do condemn my self for my sins; Lord, doe not Thou judge me! Cancell my sins in my Saviours Blood, and wash my soul in the streams of Mercy! *Though* Isa 1 18. *as red as Crimson and Skarlet*; Thou hast promised the penitent, *they shall be white as Snow*; O acquit this pensive Soul of mine, I beseech Thee: Let not my guilt be black as Hell before Thee: Wash me from it, forgive it me!

And

And because forgiveness of what's past availes not, if I fall again into former offences; O God of all grace, I beseech Thee, so to pardon me a *Sinner*, as to make me a *Saint*. Give me an Holy strength to *Mortifie* my lusts, with an holy care to *Watch* and withstand all Occasions & Temptations to wickedness: Especially those that are by Nature, Custome, or Condition of life, most ready to surprize me; against them, make me to Watch and ward, and Pray, and Strive more diligently. And let Thy Holy Spirit assist and strengthen me to a victory; Even for the Blessed Merits of Him, Who Overcame the world for me, the *Captaine of my salvation*, Thy Deare Son, Jesus Christ my Lord. *Amen.*

2. *Collect, or Prayer for a Penitent*

O God! With a Prostrate body and Bleeding heart, I doe most humbly confesse and bewaile my wretched *Nature*, and wicked *life* before Thee. For my *Thoughts*, my *Lusts* my *Deeds* and *Words* Past, my conscience * cryes out against me *; So Vaine, so Vile, so Foule, so Ill, have they been

* Here think of particu-lar when you say it.

before Thee. And Thou art Greater then my heart, and can'st lay more un-
1 John. 3 20 to my charge then Conscience knowes about me!

O thou Searcher of all hearts and wayes, how oft I have vowed Thee better service, Thou knowest; and have shamefully violated my Faith with Thee! I have sometimes begun to seek after Thee, but soone lost my self again in the wayes of former Vanity. As the *hills*, so hath beene my love to vaine things; but my goodnesse as the mor-
Hos. 6.6. ning *dew*, which vanisheth presently. And for this, even from my owne mouth, Thou mayest againe condemne me.

Yea, Lord! with *griefe* of heart, and *shame* of face, I doe yet further confesse and lament bitterly, that (as if it had been a light thing my self to be in sinns and armes against Thee) I have been a Leader of others into Rebellion, and so am both a *Sinner*, and a *Tempter* before Thee. I have *Countenanced* in them, what I should condemne; and *Encouraged*, what I should abhorre. And so as *Principall* to my owne, have made my self *Accessary* to other mens ills; and by Nursing the

All

Acts of their sinns, have contracted their *Guilts*, for which Thou mayest againe condemne me, charging their wickednesse and woes upon me: And though I have been, and am at this day so Guilty, Unworthy and vile a Wretch against Thee; O how Good and Gracious a God, hast Thou been all my life, & at this present art, unto me! Though I deserve all vengeance, even to Eternall death, Thy Mercies have been, and are still great upon me!

O God of all Pitty and Patience, I am confounded to consider Thy great Goodness, and my Wickedness against Thee! Woe is me that the Bonds of thy Lawes, and thy Mercies, and my Vowes, should be all thus broken by me! For this shame and confusion of face for ever might justly cover me!

But Lord! though I be every way a *miserable* Sinner, thou art Infinitely more a *Mercifull* God. Thou hast a *Propitiatory* for sin above all my Provocations. *Mary Magdalene* was *Foule* with lust, yet forgiven: St. *Peter perjured*, but pardoned: Saint *Paul* made others to *Blaspheme*, yet found mercy: O Lord! for Thine Infinite mercies sake, let my sins be forgiven 1 Joh 2. 2

me! Even for my Saviours ſake, puniſh not my guiltineſſe upon me. *Seale* to my ſoul Thy Pardon in His Blood, which was ſhed to ſave me.

And for time to come, let Thy Holy Spirit aſſiſt me to live with more conſcience, and leſſe ſin before Thee. *Lighten* my mind with a Sight of thy Truth, and *Fire* my heart with a love to Thy Majeſty, that the Vanities of the earth may be my ſcorn, & the Glory of heaven the only ambition that takes me; and Thy fear my only care, as the Way to that glory.

In that Way, Guide me, Keepe me, and Continue me, by Thy Holy Spirit, I beſech Thee; let me ſo uſe Thy earthly bleſſings, that they may not hinder me, Father of Mercy, and God of Grace, grant this I beſeech Thee: Even by the Bleſſed mediations and Merits of Jeſus Chriſt. *Amen.*

3. *Prayer for a Penitent Confeſſing Sins and Deprecating Judgements.*

O Thou Holy and Dreadfull Majeſty! I am aſhamed to lift up my eyes unto Thee for the ſins I have committed againſt Thee. Woe is me for the Undue *Thoughts*, and *Luſts*, & *words* and

and *Deeds*, of which I stand guilty before Thee!

I have, like a Prodigall Child, wasted those goods and daies in the delights of Vanity, which Thou O Father, didst give me, not to sinne with, but to serve Thee. And even for those few houres which I have spent best, *Privately* in Thy Service, and in Thy *Sanctuary*, I have need to ask Thy forgivenesse and mercy; So *Coldly*, so *Carelesly*, so *Distractedly*, so *Irreverently*, have I then, and there, behaved my selfe before Thee:

By Thy holy Lawes, by Thy many Mercies, By my often Vowes and Promises, I stand at this day deeply *Obliged* unto Thee: But I have broken all those bonds, and even to this houre am not free from rebelling against Thee.

For this I do confesse, Thou mightest Sentence me to as many judgements, as the mercies are with which thou hast blessed and yet blessest me. Thou mightest cast away that soul which I have so much polluted with sinne, and smite that body which hath beene so much a servant to it, in the acts of Vanity. Thou mightest take away all Hope and Comfort from me, and at

once bereave me both of Life, & Soul.

Of all these plagues, O Lord, I am most guilty, by my sins; and if Thou shouldest execute them all upon me, thou wert but righteous in Thy judgements. But in *judgement Lord, remember mercy!* To Thy Poor servant, to Thy Penitent, Prostrate Child, grant Thy Pardon, Dear Father, and reach to my soul Thy hand of mercy! I have *Guilt*, but Thou hast *Blood*, O Blessed Redeemer! I have *Staines*, but Thou hast *Grace*, O Holy Comforter! O Holy, Blessed and Glorious Trinity, Spare my life, and Save my Soul, I beseech Thee, who have condemned my selfe for sinning so much, and resolve by Thy grace, to serve thee, more conscionably!

And Lord! Save Thy poor Distracted *Church*, O Forgive her sins, and Build up her walls. And in Her, Preserve all that are Dutifull Children and Faithfull to Thee, and Her; Especially Those who are in Place and Power to preserve Her: Lord doe thou preserve Her, and Them; and all who are Dear and Neare to me, and Thee! *Comfort* all that are cast downe, especially those whose Souls *bleed* for their sins, all poor.

peni-

penitent broken Spirits. Have mercy on them, O Lord, & comfort for them, & Heal them (Thou *Good* Physitian, who alone canst help them) By the Pretious *Wounds*, & Death, and *Bloody* Passion, of Jesus Christ our Lord. *Amen.* 1 Pet. 2 24.

Daily Prayers.
Letanie.
Ten Commandements.
Epistle Apoc. 2 21.
Gospel, Luke. 13. 3
Prayer for Catholike Church.

Service against Impatience, for Thursday, or Other day,

Morning Prayer.	Evening Prayer.
Psal. 7. 37.	*Psal.* 106, 145
Lesson.	Lesson.
Job. 2 or Pro. 25. *Mat.* 18.	2 *Sam.* 15. or. *Rom* 12. *James.* 5.

1. *Collect, or Prayer against Impatience.*

O Lord! Let not a Spirit of Impatience possesse me, by which I doe but *Provoke* Thee, and *advance* not all,

above my misery. By it, I shall neither
Isa.45.9. get Thy blessing; nor ease my burden,
but draw Thy curse, & double the cross
Ps.39.10 upon me! Thou art my Maker! I may
not strive with Thee: And my misery,
is Thy Work; I must not contest with
Lam3.27 it. I may struggle under the Yoke;
but what shall I gaine but gaule and
Je.28 13 Guilt by the strife? (Gaule to my
neck; and Guilt to my conscience?)
I will therefore kisse Thy Rod, and
bow to what I cannot breake, Thy
yoke: Under which I will draw on
my course with more humility, and
care: *Sad*, for that I have offended;
and *Carefull*, that I may not offend;
1.Pet 5.6. So shall my obedience be accepted, and
my deliverance hastened. For, O Lord!
it is not my *Punishment*, but *Amend-*
Hos 5 15 *ment*, which Thou dost seek, and there-
fore sendest distresse to drive me to
my duty. Which when I learne by Thy
rod and yoke, thou dost lay them a-
Rev 3.10 side, and appeare in more comfortable
shapes unto me: yea, and alloweſt my
Rom.5.3 patience good recompence, for my
better behaviour, in the Schoole of my
misery. Good Lord! let me learne
what Thou doest teach, that I may re-
ceive what Thou dost give, the honour

of

of being held Thy Faithfull Servant under the *Crosse*; and the glory of having a *Crowne* for my service. Not for any Merits of mine, or It, but for Thine Infinite Mercies sake; and the Merits of Him who is the Great Master and Patterne of Patience, and all Perfection, Jesus Christ our Lord. *Amen.*

Apoc. 2. 13
Rom. 8. 18
Heb. 12. 3. 4.

2. *Prayer, against Impatience.*

LOrd! Keepe me from Impatience, as much my *Paine*, as *Sinne*. To Thee (the Wise and Just Disposer and Governour of Humane affaires) it is a *Sinne*, (a Quarrelling and fighting with Thy Providence.) To me a Poor fraile Creature, who cannot maintaine contest against my Maker, it will be but *Paine*. If Thy Hand lay the burden on, I must submit; I cannot resist Thee: Pray it off, I may; I cannot throw it from me: Yea, impatiently to seek to cast it off, is the way to overwhelme me. O! let me not delight at once, in Thy displeasure, and my overthrow!

Job. 23.
Isa. 45. 9.

Thou art *Just*: If evill be on me, it's what I deserve. Thou art *Good*: If I submit to Thy will, Thou wilt work my good, out of that evill. Thou art *Great*:

If

If I will not by *choice*, I shall by *force*, submit to Thy will. When therefore evill (be it never so Much, or Great) is upon me, let me *Look up*; (to Thee) from whom it flowes! Let me *Looke in*; (to my sin) for which it comes! Let me *Looke on*; (to my good) to which it tends! So shall I sit downe in Patience under it, and kneele down in Prayer to be delivered from it; Waiting humbly till Thou shalt set me above it! Even so give me grace to do, and say, of my Crosse and Paine, as Thou my Saviour didst of Thy bitter Cup and Passion; *Father! If it be thy will, Let this Cup passe from me! If not; not my will, but thy will be done.* Amen, Amen.

Lam. 3. 27. 28. 29.

Mat. 26. 39.

Remedies against Impatience.

Isa. 45. 9. 1. AN *Insurrection* against the Government of a Providence Almighty, and Good; and therefore ever, *Fond*, and *Foul*.

2. A *Sin*, of an *Everlasting* date; because man is in the perpetuall motion of misery; till at rest in heaven.

Apoc. 14. 13.

3. A *Sin*, which keepes man from growing to the Height of piety (to thank

Summa Philosophia, Chrys.

thank God for Adversity) making him as a *Dwarfe* of Hel, giving Him, (if not Bans and Blasphemies) Frets, for Thanks. Apoc. 16 11

4. A *Sin* which throwes a man into the *Depths* of Iniquity. Tutor to *Despaire*, and Factor for *Apostasie*. Luk. 8. 15

5. A *Sin*, which opens a *Gap* to all *Temptation*, and *Womb* for all wickedness. Mother of all mans *Miscarriage*, and *Mischief*. An Enemy to Heaven, and Auxiliary to Hel. Heb. 12. 1 Lam. 5. 7 8. Mat. 13. 21

6. A *Sin*, which *Weakens* and *Wastes* the Soul. Breaking down the Wal of her strength, Putting her shoulder out of joint, and body out of temper. *Malum impatientiæ est hæresi, Terr.* Prov. 25. 28.

7. A *Sin*, which Weakens and *Wories life*. Depriving it of a *Calme* of Conscience, in a Tempest of trouble. Making the *Shelter* (that should be) the more devouring *Storme*: and man (flesh and spirit) swallowed up in the misery of both. Luk. 21. 19. Lam. 3. 16 Ps. 58. 14

8. A *Sin*, so Forbidding man to *Improve* life to the best (to die a *Martyr*) that it allowes it not well, to live a *Saint*. Jam. 1. 20.

This Sin, of so *Execrable* and *Formidable* a quality, will be avoided, or left, if we shall,

1. *Know*,

1. *Know*, and *Believe*; Gods Providence governes *All*, and *Well*: and our Sinnes, deserve all ill, and worse. Sooner, if we,

2. *See* and *Consider*. Calamity is a Common *Lot*: From which *Saints* and *Princes* have no priviledge. No not He that was King of Saints, and Kings. Especially, if we,

3: *Mind*, and Study Christs Crosse. A Present Cure. No Water so *Bitter*, which this Wood will not *Sweeten*; no Meat which will not downe with His Vinegar and Gall. Nothing so *Hard*, which his Passion makes not *Easie* Have in minde, *Who*? Suffered on it; an Innocent man, and God too (God-man?) *What*? more than all mankinde ever did, or could beare! *Why*? for thy particular Guilts in the generalls of all Mankinde! *How*? with a Cheerefull Spirit, and Submissive Soul! And if not for sinne, for shame, thou wilt have out of heart, Impatience. No such Physick to Heale thy frets. No such Booke to Teach; No such Pulpit to Preach, Patience. Nor any Receipts, Lessons, Sermons, more effectuall, than those in that Course, Booke, and Pulpit

Pulpit. By the Work of His Spirit, they will be so, if thence we shall have grace to ——

4. *Kill*, and *Preserve*. Kill what doth *Quicken* and *Strengthen*, Impatiency in us. And Preserve what will *Beget* and *Nourish* that life, which will not let it Quicken.

1. *Self-love*, and *Pride*, give that Sinne *Life* and *strength*. That's the *Womb*; this *Father* of it. Deny my self and I will take up my Crosse: Love my selfe and I shall not endure it. To Crosse the flesh, is the way to beare a Crosse. And *Humility* will make me *Stoop* and take it on; Pride *Fume*, and throw it off; or *Fret* to have it on. Not to be Proud, is the way to be Patient. And sooner. Mat. 16. 24. Mat. 11. 29

2. By Innocence, Hope, and Love, which will give Patience a life.

Innocency makes a quiet mind e, as Guilt a troubled. And Repentance helps to it, since man once cast out, comes not to a Perfect State of Innocence. Martyrs therefore and Penitents are the greatest Patients. Because those are *kept*, these *wash't* innocent. If 57. 2

2. *Hope* makes a strong heart. It *Anchors* it in the storme, and upholds Heb. 6. 1

holds it under evill: Else it would *drown* in grief, or *break* and fall, with misery.

3. *Love of God*, Endures all *For* Him, and would much more; Especially *From* Him. It looks as at the Scourge, at the *Hand*, and takes the Chastening quietly, because a Fathers *Rod*.

Heb. 2. 9. Joh. 18. 11.

Service of the Passion; fit for Friday or Wednesday.

Morning Prayer.	Evening Prayer.
Psal. 22.	*Psal.* 88. 110.
Lessons.	Lessons.
Isa. 53. or 63.	*Zach* 11. & 12.
Mat. 14. *Luke* 22.	*Ephes.* 1. or *Col.* 1.
John 13.	

Collect or Prayers, of the Passion.

O Incomprehensible Goodness and Mercy, who didst send Thy Own Son to a Crosse, to bring me to Thy Crowne; and at the price of a most Bloody Passion, to Purchase my salvation; O let this love be ever in my heart, and the fruits of it abound with me in all holy carriage and conversation! Make me therefore to Hate my sin more than death, which made thy Son

Son to die; And let neither goods, nor honours, nor liberty, nor life be dear unto me for my Saviours sake, who made me so to live!

Lord let me Sacrifice all that I have and am, to Thee, who gavest Thy Dear Selfe, a Sacrifice for me! Let me thirst to shed my blood, & *die* for Thy *Truth*; and let it be my meat and drink all my dayes, to doe Thy will, and *live* to Thy *Glory*: That I may at last, by the Merits of Thy Pretious Blood & Passion, dwell for ever with Thee: With Thy Blessed Saints and Angels, giving all lauds, and worship, and honour to Thee, Even for ever, and ever. *Amen.* Apoc. 5. 12.

Daily Prayers.
Letanie,
Ten Commandements.
Epistle, Tit. 2 *or* Heb 9.
Gospel, Mat. 26. *or* Joh 3:
Prayer for Catholique Church.

A Meditation of the Passion of Christ.

O Christ! Thy *Passion* makes me full of all Passions! I am in Love, and Hate; I have my Longings and Loathings

Loathings; I take Joy and Grief; I cherish Hope and Feare; I am Incenst and Ravish't!

1. *I am in Love.* And with whom but Thee, O Jesus! I am *Enamoured* of Thy *Person*! God-man! Son of God! The Beauty of Heaven and Earth! Center of all Created and Increated Excellency! Mirror of the Godhead! Wonder of Angels! Glory of Mankind! I am *Enflamed* with Thy *Love*! Why so much (too much) O Lord! Was it not enough to leave a Throne for my sake, but Thou must Lie in a poore *Gratch*; Stand at a base *Pillar*; Hang on a Cursed *Cross*; not for Thy self but me, (by my birth, lust, life) a Beast, a villain, a Malefactor, to my God! Thou didst Write Thy love to *Lazarus* Legible in Thy *Tears*, shall I not read it in Thy *Wounds*? Saw they it in Thy *Dripping Eye*; shall not I, in thy *Bleeding* Side? They in the Hot-water Thou didst bestow on his Dead Body, and not I, in Thy Reaking Blood, Shed for my Damned Soul!

O let my Heart never be so hard, as to see those Wounds of so great love to me, and have no Woundings of affection for Thee! for Thee? And

all

all in *Heaven* and *Earth*, that have Relation unto Thee, O Christ!

I am in *Love*, with the *Father* of my Lord Jesus Christ, who would give His Only *Sonne*, so to Suffer on earth for a time, that I might not Frie in Hell, for Ever! Joh. 3. 16 Ro. 8. 32.

And I have *Love* to Thee, O *Holy Spirit* of God, who didst *Anoint* Jesus, to be my Christ; and give Him *Inauguration* to His Crowne of Thornes, and Blessed (though most Bloody) Function! Isa. 61. 1.

O Holy *Trinity*! I doe *Adore* what I cannot comprehend, as your Heavenly *Persons*, so your *Counsels*!

And with an Humble *Love* and holy *reverence* desire to behold and bless your Designe for the Salvation of One World, by the Passion of Him, who is more worth, than a Thousand! I see and admire Your Wonderfull *Wisdome*, *Goodnesse*, and *Power*, that could, and did, Contrive such a Decree! and (next to your Persons) that Blessed Trinity of your Perfections, I will for ever, love, admire, and adore! And next God. 1 Joh. 3. 7 Heb 10. 7 Ephes. 3: 10. 11.

I have *Love* for thee, O Man! Son of man, who ever thou art, by His flesh Col. 1. 27

and

and Blood, and Bloody Paſſion, made
Heb.2 10 Gods Son, and Brother of Chriſt. Thy
12.14 Croſſe, O Jeſus! ſhall make all Man-
Epheſ.2. kinde my *Friends*; and Thy Blood *glue*
13.19 my heart to every man! O Chriſt!
Why ſhould I hate any, when Thou
didſt ſo love all? How dare I ſlight any,
when thou gaveſt thy Hearts-Blood for
every one! Shall he that is Thy Brother,
Mat.25. be my hate or ſcorne.
40.
Rom.12. And of all Mankinde, I *Love* you, ye
5. *Saints*, that are Twice His *Brethren* (in
1 Cor.12. Spirit, and in Fleſh) So neere to Him
27. in both, as makes you His *Limbs*, as
2 Co.11.2 well as Brothers! And *Thee*, O Holy
Col.1.18 *Church*! Spouſe of Him, and Mother
Epheſ.5. and Body of them; yea the *Body*, for
23. which (with ſpecialty) He gave His
Epheſ.5. Blood, and Self! I have *Paſſionate*
25. Love for Thee, O thou Deareſt Body
Act 20. of Chriſt! Shall I Think any thing too
28. good for Thee, for whom He gave
Himſelf? Preferring Thee (His Myſti-
call) before, His Naturall, Body? And
ſhall I Eſteem, Friend, or State, or Li-
berty, or Life, or any thing, or all things
before Thee?

And above all the world, (though
no *worſhip*) I have *Kindneſſe* for you,
you Holy *Angels* of God. who though

you

you have no Ransome because no need of a Redeemers Blood, nor had wherewithall (as it needed not) to pay and contribute at all to the Redemption): yet for your Zeale to God, and Love to Man, gave it the *Joy*, as if it had been your Deliverance; and Christ the *Welcome*, as if He had come to be Your *Saviour*! Messengers of His Birth, Ministers in His Life, Attendants at His Death, Heraulds of His Resurrection, and Ascension, Giving to His *Naturall* Body, all Due Services on Earth, and Paying for Him to His *Mysticall*, Your Holy Ministeries, now He is in Heaven! O You *Pure* and *Holy* Spirits of God! though you *Got* not Your Blisse, you *Lost* not by Him! It is made more *Strong* to You, and you more High in it, by the Numbers of Glorified bodies, filling the Roomes of Apostate Spirits, to your farre greater joy, and Blisse. You love Him and His Passion for it, and I you for, that! You love Man, above your own Kinde, for that, and I you for it!

Luk. 2. 13
Luk. 2. 11
Mat. 4, 11
Joh. 20. 12
Luke 24 6
Act. 1. 11
Heb 1. 14.
Mediatrix Confirmationis.

Thus, Lord! I love all for Thee, and Thee, in all. And now I will *Love* my *Selfe* amongst them! O Lord! I am One, in whom is Thy *Flesh*, (a Man) I

I

am

am one, in whom is Thy *Spirit*, (a Chri-
Heb. 2.12 stian,) I am One, For whom Thou didst
Joh. 3 5. shed Thy *Blood*; On Whom Thou hast
Heb. 2 9. Rom. 5.5 shed thy *Spirit*; (A Redeemed, Estee-
Isa. 43.4 med Man, by Thee.) And shall I be so
Poore as to value dirt to Thy Blood?
Phil. 3.8 (the *World* before Thee?) Shall I quit
Thy Spirit for Lust (Value Thee after
the *Flesh*?) Shall I be Tempted to give
my selfe from Thee, to the Flesh and
World? (love Thee lesse than the De-
vill?) O Lord! I will value Thy Blood
more; I will keepe Thy Spirit, better. I
will set a higher Price on my Self, than
to sell Thy Blessed Purchase, to the De-
vill, for a base *Piece* of Flesh, and Small
Portion of the World. So am I, and
let me ever be in *Love* with Thee, O
Lord!

2. But O *sinne*! I am in *Hate* with
thee; for my owne, and for my Savi-
ours sake. That didst pose Heaven it
self, and put God to it, (one of the
two) to damne my Soul, or doe thus
to my Saviour! O thou Enemy of
God and Man! how execrable art thou
more than heart can think, that madest
Lam. 1.12 Him Lamentable, more than Eye saw!
And, O *Devill*! *I hate* thee, who didst
tempt man out of Paradice, and so
draw

draw Christ to a Crosse! And could thy Temptations have prevailed, and thy power have matcht thy malice, wouldst have cast the Second *Adam* out too; that so nor the First, nor His Seed, might ever have come in again.

And O *World*! I *Abhorre* thee, as the Imp of the Devill; who of His Jews and Gentiles couldst finde hands for such horrid Acts: and Sin, that made those Bloody Passions! *Sin! Devill! World!* for the Death of my King, and Lord, and Christ, Have (as you deserve) my *hate*! Act. 5. 27

3. *I long* for the Lord! *My Soul longeth for God, even the Living God!* (yea, even for the *Dying* God!) *When shall I come and appear in the presence of God?* God dying once, yet living ever, when shall I come before the *Dying-living* God? Psa 42. 1 Apoc 1. 18 Heb. 1. 8

I, *Long* for the *Chariot* which will bring me to Thee, and will Kisse it, though it be a *Crosse*. 2 Tim. 2 12.

I *Long* for the *Inne* which will lodge me neare Thee, and will embrace it, though it be a *Grave*. Phil. 1. 23

I *Long* for the *Bed* which will raise me to Thee, and will climb it, though it be a *Gibbet*! Act. 21. 13

Pſ.116.12 O *Cup of Salvation*! I will not refuſe
Mar.10. 39 thee! Though full (to Martyrs meaſure) of blood; if from Him, thou ſhalt be drunke; and yet deem'd nothing to Thy Saviours Blood!

And till my Soul can come to Thy Glory fied-Crucified Body, in Heaven; I *Long* after thy *Courts*, where Thou
Pſ.95.5. Mat.28. 20 art preſent in Spirit, on earth! To be in Thy Holy *Temple* (which is the *Chamber.*) At the *Altar* and Table, (which is the *Chaire* of Thy *Preſence*,) Yea, where (in High and Ineffable Myſtery) I finde a *Preſence* of Thy *Body*; and Keep both a *Commemoration*, and *Communion* of it, and Thy
1 Cor.10 16. Blood!

Grec. Epiſtola Dei, &c. O Lord! Since I ſo much love Thy Self, (till in Thy ſight!) How ſhould I not *long* to ſee Thy *Letters* (the Word:) and Thy *Seale* (the Sacrament:) and till in Beatificall preſence, Weare that as a *Ring* in Thy Remembrance!

1 Cor.5.6 4. I *Loath* The Life, in which I cannot See Thee! At beſt, an Exile; at worſt a Trouble to Thee. I *loathe* my *Self* for caſting away love on ſo baſe, and unworthy a life. Where I doe either *Crucifie* Thee with my Sins; or wound

Wound Thee with my Miseries! Where (such is Thy holy *Zeal* to God, and *Sympathie*, and tender mercy to my Soule.) I Renue Thy Passion by my Guilts; or Thine Agony by my Conflicts. Act. 9. 45 Heb. 6. 6. Isa. 63. 9.

I *Loath* That Crucifix on my *Breast*, which encourageth to trample Thee under *Foot*. I can Endure O Christ to see Thee in *Image* (a Picture of my Deareſt Friend) but abhor to love it like Thee; or, to Pass so much time and devotion to that, as makes me more forget my Lord, then dutifully remember me! *Eodem cultu Crux quo Christus.*

O Jesus! Thy self shalt be my *Crucifix*! Not Hung at my Breast, but in my Heart! No *Roome* but that is good enough for Thee! That (next Martyrdom) hyes me most to Thee! if I cannot *flie* a Martyrs pace, I will *runn* a Saints: And by the speed of a Mortified course, make more hast after Thee! Heb. 13. 13 2 Tim. 2. 12. Heb. 12. 1

5. I *Joy* in Thy Cross! Not in Thy Grief, O Christ! Can I see Thy Body all gore, and my heart not bleed? The Speare be in Thy Heart, and no Sword at mine? I will not, I cannot endure it, O Jesus! No! I *Joy* in the *Root*! Zach. 12 10. Luk. 23. 28.

O Thine

Lu. 2.27 Thine Infinite *Mercy*, O God! And in
Col. 1.20 the *Fruit*: The Perfect *Redemption* of
man! *It is finished*! Yes (Blessed be
Joh. 19. 30. the Blood that was the Price! Blessed
Heb. 10. 11. the Body, that laid out that Blood!)
The Satisfaction is Full? Salvation is
Heb. 7. 25. Sure! Sin is nail'd! Hell foil'd! Satan
John 16. 33. chain'd! the World baffled! The Flesh
1 Pet. 4.2 wounded! Death slain! The Grave
1 Cor. 15. 54, 57. buried; Every Adversary power is con-
quered by Christ, Triumphant in the
Col. 2.15 Chariot of His Cross over all: All *is*
finished!

Olignum fœlix, &c. 1. O Dry *Tree* of more Blessed *Fruit*, than ever Earth bare! No rather, O Wet *Body* that madest a Whole World happy! (Sap and Vertue of that Happy Tree!) It was not the *Wood*,
Col. 1.20. but *Blood* of the Cross that brought forth that fruit! the Redemption of Man!

And What *Good* doth not *grow* from, and upon that! *Pulpit* of Repentance! *Pillar* of Faith! *Anchor* of Hope! *Magazine* of Charity! *Armory* of Mortification! *School* of Patience! *Mirror* of Obedience! *Rock* of Constancy! *Shop* of Humility! (the whole *Duty* of a Christian.) O Blessed Root of Gods mercy, that bringest forth

forth the happy *Fruit* of Mans Grace and Glory! O Tree of *Death*, more Blessed then the Tree of *Life*, that hast such a Fruit and Root? Thus are my Joys Triumphant in Thy *Cross!* But

6. I *Grieve* to see Thee Crucified *again*, O Christ! And my soul is Crucified, for having a hand in Thy Cross. Wo the World for Offences, which make Thee Bleed afresh, and bring Thee to thy Cross again! Wo is me that see Thee daily Crucified, Betwixt Heretick, and Schismaticks (Theeves of thy *Truth*!) Between Hypocrites and Profligates (Theeves of Thy *Grace!*) Amidst Men of Intemperate Heats and Cools in Religion! (Theeves of Thy *Honor!*) Heb. 6, 6

I *Grieve* to see Thee Crucified *in vain*. So *Much* of the world lost, when *All* was Paid for! A Price *Sufficient* to have ransom'd not a World onely, but a Hell-full of Devils, *Effectual* onely to a *Handful* of men! 2 Cor. 1. 17

Yea, even Within Thy holy Pale, which should preserve Thy Blood to a *drop*; wo is me! How is it spilt to a *stream*! Whilst some *give*, others *leave* Thee, or themselves none! Making void by their Sins, the healing Vertues of Gal. 2. 21. 1 Pet. 2. 1

Thy Blood and Wounds! By *Unbelief*, *Millions* out of the Church; and by *Misbelief*, *Thousands* in it; and by *Miscarriage* of Life, Millions of thousands, both in, and out. My heart bleeds to see Thy *Creeds* without Faith; Thy *Decalogue* without Obedience; Thy *Prayer* without Use; thy *Sacraments* without Reverence! Nay to see it made Faith, Conscience, Devotion, Zeal; to have no respect to Sacrament, Prayer, Decalogue, or Creed! My Soul is *Troubled* to see Thy Holy Demeanes *robb'd*, Thy Mansions *ruined*! Souls sold for Money, for which Thou didst pay, Blood: And Lord! what teares of Blood are sufficient to bewail it, that Thy One, onely Commandment of *Love*, which cannot live at all out of Thy Church; Within it should be slaine, and buryed all in Broile and Blood-shed! O Christ! can my Eyes see Thee thus Crucified againe *Twice*, and in vain *Once*, and my Heart not *grieve*! Yet

7. *I Hope.* And in Thee, and the Blood of Thy Cross alone! I *hope* for Pardon, becaus I read it *Seal'd* in Thy Blood! I *hope* for Salvation, becaus I finde it *Purchased* under that Seale!

Col. 2. 14
Act. 20. 28.

Wilt

Wilt thou not make good Thy Seal?
Wilt thou not Preserve Thy Purchase?
Nor Sin, nor Devil then, shall damn
me, O Christ: he shall not steale Thy Rom. 8.
Purchase; It shall not void Thy Seal. 34, 35.
Thy Blood is my Plea against both. 1 Joh. 2. 1
In it, I see my Pardon, and Salvation
Written; nor care I, so Thou be my
Advocate, for Saint or Angel to *Set* to 1 Tim. 2.
their Hands! *I Hope* in Thee for my 5.
Salvation.

And so I do for my *Mothers* too: The *Spouse* Bought with Thy *Blood*, and Lov'd; as Thy *Body!* O Lord, Thou art (by singular Stile) Her *Savi-* Eph. 5.
our. And shall she want (what She so 24, 25.
much needs) Thy *Salvation*! She is on the Cross; Dear Jesus Deliver Her! *Force* without, and *Fury* within, Crucifie Her, Lord Tender Her! Enemies and Children, both, *fall* upon Her, O Christ *Rescue* Her! O let Her not want Thy Bowels, for whom Thou gavest Act. 20.
Thy Blood! Behold Her miseries! Let 28.
Her not want a Bath, for whom Thou yet hast Blood; Forgive Her sinnes: Till That hath no Vertue, She is not without *hope*! By the Merits of Thy *Golgotha*, dry her *Akeldama*! By the passions of Thy *Calvari*, take her off

the Cross! O Christ! Whilst Thou hast one *drop* of Blood, I will not Despair for my Self, or Her, Whilest that is *Warm*, that chilness shall never seize my Spirit! And I know, Thy *Streams* of Blood are neither *Drain'd* Mic.7.19 nor *Cool'd* to Earth, and the Seas of mercy *run* as fresh and full, as ever they did in Heaven! Thence take I *Hope*. But,

8. *I fear* too! I Dread *Temptation*! Gal 3.13 Thy Cross was made of *Adams* Tree! I fear, because he fell; Lord Deliver me! I Dread *Desertion! Solomons* Wisdom, and *Davids* Grace I want, Yet had I both, should fall, if Thou forsake me! Lord! On the Cross Thy Disciples left Thee: let me never! If Temptation carry me away, look after me, do not leave me! I Dread *Apostasie*! O keep me from that Sin, from which, Heb. 10. even Thy Blood, Thy Cross cannot, or 26,27. will not save me! How should it, when I rebuild Thy Cross, and Trample Thy Blood?

Mat. 26. 56.

I fear my self for all this. As my 1Pe.2.24 Sins Nail'd Thee to Thy Cross, Corruption Rivets me in my sins. The Rom.7. 27. Devil never wants a *Hammer*, whilst God hath a World; nor hath a *Nail* to

to seek, whilst Man hath a Heart! O Lord I have one, and a Forge of wicked devices and lusts in it, full of all damned cheats and deceits! From a *Tempest* then of Temptation; From the *Gulf* of spiritual Desertion; From the *Precipice* of final Apostasie; by the Vertue of thy Cross Deliver me! And from my Self, above all; and my Heart (above all) in my self; Deliver me good Lord! I fear Precipice, Gulph, Tempest, but the Forge above all. Without whose *Work*, and *Wiles*, the Devil doth in vain Tempt; God will not Desert me, nor shall I desert God. And *Corruption* and the Flesh that is there, I behold with most horror, as the *Anvile* in the Forge: Upon which the Devil and it, Hammer, Fashion and Beat out all their Works! What will keep me from the Vertue of Thy Cross, and my Bliss Lord Jesus! That hath (and ever let it have) my *Fear*! Jer. 17. 9.

9. And how doth my *Blood boil* in my Veins, to see Thy Cross robb'd of its Vertue? *Irâ & dolore impleor pro Christo meo, &c.* Naz.

O Christ! my Spirit is at once in Grief and *Rage* for Thee! Jesus I am full of *Indignation* for the Affronts

fronts and injuries done unto Thee! To see Thy Blood *Split* or *Scorn'd*! To see Thy Passion, *forgot*, or *Abused*! Thy Love, without *Memory*, or *Value*! Thy Paines, without *Belief*, or *Remorse*! Who can, who should, endure, O Christ, to see Thy Crosse, made, the Devills *Standard*! *Without* the Church, a *Stumbling*-block, and Rock of Offence; *Within*, an *Idol*, and Tree of Superstition! To see Thy wounds (shelters for Sinners) turn'd Cities of *Refuge*, for Sinnes! Thy Merits, their *Sanctuaries*! Thy Blood, their *Life*! Thy Self, their *Patron*! Thy Passion, the *Nurse* of Presumption! Thy Mercy, the *Milk* of all Abomination! Thy good Thief made the greatest *Robber* of Mankind, By occasioning our presumption to go on in Sin; and Thy Pitty Principall to the Robbery!

1 Cor. 1. 23.

Eccl. 8. ii
Rom. 6. 1.

And in the strength of these Villain-*Confidences*, and Blasphemous *Inferences* from Thy *Crosse*, Who can consider without *anger*, what is done in Thy *Kingdome*? What *Reeds* are made Thy Scepters? What *Chaires*, Thy Thrones? What *Tricks* Thy Orders? What *Rudenesse*, Thy Service? What *Miscreants*, Thy Worshippers?

shippers? What *Wild fire*, Thy Zeale? What *Shames*, Thy Glory? What *Ends*, Thy Services? What *Lunacies*, Thy Revelations? What *Prodigies*, Thy Dictates? What *Language*, Thy Word? What *Prayers*, Thy Breath? What *Devilishness*, Thy Spirit? What *Stirres*, Thy Motions?

All Wickednes done *In Thy Name*; *To Thy Glory*, *By Thy Warrant*; and most under the *Seal* of Thy Cross. By those who wear Thy *Livery*, Pretend to Thy *Service*, and Profess for Thy *Honour*; Seem to desire to *Know* nothing but Thee, and see themselves *Crucified* as Meer mortified Men, who seek nothing less than themselves; yet *Tear* at once, Thy Laws and Limbs, *Pull* down both, Thy Cross, and House, and *Lay* together Thy Worship, and Blood, in the *Dust*! O Jesus! that didst whip the Buyers and Sellers out of Thy Temple! Where is Thy *Zeal* For Thy *Church*? for Thy *Self*? For Thy *Fathers* sake? That canst see, and yet suffer these Injuries to Thy Honour, and Blood! When *Indignation* Kindles in thy Poor Servants Soule, at so great Indignities, how is it, that *Wrath* flames not out

John 12. 47. in Thine? How is it? Even so it is, because Thou art *Jesus*! *Lovest* to Save, 2 Pet. 3. 9 *Loath* to Destroy! waitest our Repentance, waivest Thy Vengeance!

10. I am *Ravish'd*! with that good Spirit of Thine, O Christ! Thou hadst it on the Cross, and keepst it on the Throne! Where it appears, it doth ravish me. In Thy *Lips*! Prayest Thou their Luke 23. 34. *Pardons*, that are shedding Thy *Blood*! John 19. 28. Thirstest Thou their salvation, that are Butchering thy Body! In Thy *Arms*! *Stretch'd* out to *Embrace* all on Earth; and therefore *Strike* not, though in all the Power of Heaven! In Thy *Eyes*! Cant. 4. 9 As Thou wast, with one of my Mothers, I am *Ravished* with one of Thine! Thy *Fury* frights me, O Lord! Thy *Favour* is that *One*. The *Eye*, with which Thou didst look at the poor *Thief*, and give him both Thy *pardon* and *Paradise*! Luke 23 The *Eye* by which Thou didst *look* at 42 John 19. Thy dear Mother (and amidst all thy 26. Wounds) choose her a Guardian, and have her in Thy Cares! The *Eye* by John 19. which Thou didst look at the dear Dis- 27. ciple, and *Adopt* him of Thy Servant, Thy Mothers Son! The *Eye* by which thou didst look at poor *Sinners* to be saved, a *Church* to be Bought,

and

and World, to be Ransomed? But in Thy *Heart*: O! what an *Apparition* see I there? Through the bloody door of thy wounded Breast, a House full of nothing but Goodness, Patience, Pitty, Mercy! O what a *Perspective* is there by the way of the Spear, to see the *Prospect* of a poor Sinners sole Delight, a Heart full of Grace and Favor in the Breast of a *Jesus* (a Saviours Heart!) From that Heart, with that *Eye*, O Christ, Behold the afflicted Mother (Thy Church) and Thy dear Disciple (her Child!) Breath *Comfort* to her, for whom thou gavest *Blood*! And to Him, who is the Son of Her Comfort! Make Peace betwixt Mother and Children, where there should be Love! Let them live by *one Spirit*, that are bought with *one Blood*! And no longer be one anothers *Cross*, but bear one anothers *Burthens*.

John 19. 24. 1 John 5, 6, 8. *Patent mihi viscera per vulnera. Per foramina cordis patent mihi arcana cordis — patent viscera misericordiæ.* Aug. Mar. c. 21

Dart, Lord, from that blessed *Eye* of Pitty, these *Favors* on the Face of that Bleeding Body! And with Thy *Arms* (Nail'd once to a Cross, now Extended on a Throne) Embrace Her, and Uphold Her in Life! Advance Her Throne, for Whom thou didst Endure Thy Cross!

Acts 20. 28. Ep. 5. 25. 1 John 1. 3.

Cross! O Thou, who didst, with Thy fingers, Work Heaven and Earth, and *Upholdest all things by the word of Thy Power*, Whom the World treads under foot, take Thou, into Thy Armes! In Thy Blessed Armes, O Thou Omnipotent, and All-Merciful Maker, and Saviour of the World! In Thy Blessed *Armes*, I leave the Wounded Mother, and at Thy *Feet*, I lay the Bleeding Childe!

Psal. 4. 3. Heb. 1. 2.

Jesu! Nourish these Holy Passions in me, which my Heart hath *Conceived*, and my Tongue now *Brought forth* Before Thee! Let Thy Holy Passion ever *Breed* them in me, and Thy Holy Spirit *Nurse* them for Thee! Even by the Merits of Thy Bloody Passion I beseech Thee. *Amen, Amen!*

A Service Eucharistical, or Preparatory to the Holy Communion, for Saturday, or other Day.

Morning Prayer.	Evening Prayer.
Psal. 26 74. 146.	*Psal.* 55. 67.
Lessons,	Lessons,
2 *Chron.* 30.	*Isa.* 55.
Matt. 26. to ver. 46.	1 *Cor.* 11. or 10.

1. *Prayer, before* Coming *to the Holy Communion, Acknowledging and Deprecating our Unworthiness.*

O Lord! I am every where in Thy Presence, and under Thy *Eye*, and therefore should be Profane, no where: But Thy Special *Presence*, and Face, is in Thy Temple, there therefore I should be more Holy. And Thy *Chair*, and Seat, is at Thy Table; there, then I should be yet more. Even the Angels are not *Pure* enough for such a Heavenly *Presence*, how then shall a Poor sinful mortal Man appear at so High, and Holy a *Service*? How shall I dare to *Communicate* with Thee, that deserve not to *Come* Before Thee? *Psa.* 139. 6. *Ps.* 143 *Psa.* 100. 2. *Isa.* 6. 2.

Lord

Lord! Since I cannot come (as I should) *Pure*, I will endeavor by Thy Grace, to come (as I may) *Penitent*! I will be more *Humble*, because less holy; and more *Wash'd*, because so Filthy. And, O Lord, give me Grace so to come. Let me *look* over my life in the Glass of Thy Law (let my Conscience help me look) and make me *wash* with my Tears, what is polluted in my ways; and *Cleanse* in Christs Blood, what I wash with my Tears! O Lord, in a Bath of this *Water* warm'd in that *Blood*, flowing from a Sinners bleeding *Heart*, and Saviours Bloody *Side*, shall *I* not be Clean if *I* wash? Pierce my heart, O Lord, that *I* may *Repent*; open my heart, that *I* may *Believe*, that *I* may so wash and be clean! Though *I* did not live, let me believe aright, and let me *Love* whom *I* do believe. *Thee*, O God, *Father* of our Lord Jesus Christ; who didst Send Thy Son to shed His Blood, and Redeem me! *Thee*, O *Son* of God, who didst Come and shed Thy Blood to make a *Bath*, and Heal me! *Thee*, O Holy *Spirit* of God; by whose Grace and Work upon my heart, *I* come to have the benefits of that Blood!

Iames 1. 23.

Heb. 9. 14

1 John 1. 9.

Acts 2. 37. and 16. 14.

Isa. 1. 16,

Apo. 1. 5.

Blood! And whom *I* love, let me not *Grieve*! Lord, let me no more Offend Thee. Let my heart be set to *Serve* Thee Resolved to *Please* Thee: And do Thou accept me, Father, Son and Holy Ghost. *Amen.*

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2. *Prayer* before *the Holy Communion*; *To be* pardoned, *and* prepared *for it.*

DEar Saviour! That hast given Thy *Flesh* and *Blood* to be my *Meat* and *Drink*; and now *Invitest* me to those Heavenly *Dainties*. Who am *I* (woful and wicked wretch that *I* am) that *I* should dare with my unworthy hands to *Receive* those High and Holy Mysteries? *Originally* unclean; *Actually* defiled; and Even since my last Comming and *Communicating* (for all my *Vows* and *Protestations* Before Thee) again and again *Polluted*. In these straits and stresses of spirit, how shall my soul be satisfied? *If I* come not at thy call, *I* rebel against Thy *Mercy*: *If I* come, *I* trespass upon Thy *purity*! O my God! *I* will not *stand* out a Rebel, but rather *fall* down an humble Suppliant before Thee. *I* am guilty

guilty, Lord *Pardon* me! I am polluted; Lord *Purge* me! Though guilty, though polluted, I am Thy *Ransomed* Soule, Deare Redeemer, *Save* me! Let the *Merits* of Thy Pretious *Blood*, clense me from the *Guilts* upon me! Let the *Graces* of Thy Holy *Spirit* Sanctifie me from the *Stains* within me! Let the *Sighs* and *Teares* which come from my bleeding Heart, wash off those blots by vertue of that Pretious Blood! Let the *Cryes* and Prayers, which now come from my *Believing* soul, obtain those graces from Thy Holy Spirit. True *Repentance* and *Humility*. A Lively *Faith* and *Charity*, with all those holy and heavenly *Thoughts* and *Affections*, which may dispose, and prepare me, for Thee! By these, fit my soul for Thy self, and my body with my soul to be an Holy *House* and *Habitation* for Thee. Let Thy Holy Spirit, and Body *Enter* into me! Come Deare Redeemer, come to the Price of Thy Blood, *Seize* Thine own and Save me! *Possess* my soul, Feed me, and preserve me! Hereafter, let me have more Grace then to grieve Thee. Give me care to keep my *Body* (Thy *Temple*) more *Pure* from sinne, and Holy to Thee; and my *Heart* (Thy

Bed) more clean from luſt, and *Undefiled*, before Thee! In the *Strength* of Thee the Living *Bread*, let me grow more able to Serve Thee! And by Vertue of ſo neer an *Union*, and *Communion* with Thee, let not mine, but Thy Holy Spirit from henceforth, *Lighten*, *Lead*, and *Enliven* me! That I may *Shun* ſin which Thou hateſt, and daily *Do* thoſe duties of Devotion and Charity, which pleaſe Thee. So let this Holy Sacrament at once Seal to me, Thy Mercy, and my Glory. Where I ſhall for ever *Communicate* with Thee in perfect Purity and Felicity! To that *Happy Communion*, by Thy grace. Dear Saviour ever *Prepare* me! and Now for a *Holy Communion* with Thee! *Amen! Amen!* Say *Amen* Lord Jeſu!

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3. *Prayer, At our Coming to the Holy Communion.*

DIdſt Thou not *Invite* me to thy Holy Table, O Lord! I durſt not *come:* Now Thou *Calleſt* me I dare not *Keep* away! And yet, when I do conſider, *Who*, and *What*, is Here, I fear and tremble, to come. Thou O Lord! art a Holy and Dreadful Majeſty, and ſo

so Thy Mysteries be: Holy *Bread*, and Holy *Wine*; a most Holy *Body*, and *Blood*. (No taint in His Blood who
Acts 20. 28. God and Lord as Thy Self) The *Lamb*
Heb. 7. 26. of God, *Immaculate*, *Undefiled*, *Without* Spot, All-pure (most High and Holy!) But alas! I am *Unclean*, *Unclean*, *Unclean*! Originally, Actually; (*Every way*) In Heart, Hand, Lips (*every part*) throughout, Childhood, Youth, Manhood (*Every age*;) most *Unworthy* to *Approach* a Presence so pure, who am so unholy!

True, Lord! But I *Lament* my Uncleanness. I *Renounce* my own Worthiness, I come, not because Worthy but *Needy*! I come, to be made Clean and *Worthy*! That Body and Blood can make me *Clean* (it is my *Saviour's*) His Merits can make me *Worthy* (They are Thy *Sons*! And here is a *Conveyance* of that blessed Body and Blood (it is The *Sacrament*!)

Lord! Think me Worthy for His sake, and Make me Worthy for Thy Mercies sake, by my *Coming*! Give my Sins Thy Pardon; my Soul, Thy
Eph 1. 6. Grace; my Self, Thy Acceptance in Thy Beloved. And What Thou dost Convey, *Seal* to me, by What I am to Re-

Receive from Thee, the Blessed Body and Blood of Jesus Christ our Lord. *Amen.*

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4. Prayer and Thanksgiving after Receiving of the Holy Communion.

PArdon, O Father, Thy poor Child the *Errours* and *Infirmities*, which have past in thy Holy Service, whether *Before*, or *In*, or *Since* the Sacrament. And in, and for the pretious Blood of Thine Holy Child Jesus, of which I have had the Holy *Communion*, *Seal* me my Pardon! And behold and accept Thy Servant, from a heart full of Thy *Love*, Pouring out Praises to Thee, for the Inestimable Benefits *Received* in those High and Holy Mysteries! What am I, O Lord! or what is in me, that Thou shouldest do this great honour and favour to me? I am *Unworthy* to touch the *Thresholds* of Thy House, and Thou hast taken me to Thy *Table*! I am not *Worthy* to *stand* amongst Thy Saints, and Thou hast made me *Sit* with my Saviour! I am not *Worthy* to *Come* before Thee, and *Fall* down *before* Thy *Footstool*; and Thou hast been pleased to come *Into* me,

me, and make my Heart, Thy *Throne*! I am not *Worthy* to *eat* the Bread of Men, and thou hast given me the Bread of Angels! Yea Lord! The Angels hunger, but have not this Bread! *What* they *Admire*, I have Received: Whom they *Adore*, I have Entertained. The
1 Pet. 1. 12 Body and Blood of Jesus, their *Mirrour*, is my *Meat*. Christ and they are *Two*; But I, and my Saviour are *One*. Flesh of His Flesh, and Bone of His
Eph. 5. 30, 32. Bone. One Blood, one Body, O *Unspeakable* Mystery! O Incomparable Mercy!

Lord, I beseech Thee, Since of myself I cannot enough *Praise* Thee, make me some way *Worthy* of Thee! Let my *Hands* which have Received that Blessed Body and Blood, be henceforth *Sacred*, and do no *Deeds* that may offend Thee! Let my *Lips* which have Touched those Holy Mysteries, be *Hallowed* from all *Words* that may displease Thee! And let my *Heart*, the Habitation of my Lord and Saviour, be hereafter *Holy*, and no vain thoughts
Jer. 4. 14 lodge Within me! As I am One with Him in *Body* and *Blood*, let me be One in *Spirit*. The Spirit of *Wisdome*, *Love*, and *Holiness*; Truly to *Know* Thee,

Serve

Serve Thee, and *Cleave* unto Thee! By the Bleſſed Sacrament of His Body and Blood: *Convey* it to me! *Confirm* it in me! Let it be to my *Soul* the *Signet* of Thy Love, and *Seale* of Thy Glory. And Even, for the Precious Merits of that Blood and Body, receive me to it, I beſeech Thee, that I may be one in Everlaſting *Union* and *Communion* with Thee, for Jeſus His ſame. *Amen, Amen.*

A Thankſgiving after the Communion, fit for one Devoutly affected at it.

THou that haſt given the Bread of *Heaven* to feed me, O give me the Tongue of an *Angel* to praiſe Thee! O Lord! the very Angels are not bleſſed, with ſuch a Bread. O! What an High Myſtery and Mercy is this, that my Saviour, is my *Suſtenance*, and their Maker, my *Meat*! The Body and Blood of Chriſt the Eternal Sonne of God, to be in an Holy *Communion* Eaten and Drunken by the mouth of a Mortal man! O the Infinite Condeſcending Goodneſs of a Gracious God, to make my humble heart the *Habitation* of His Holi-

Holineſs! To *Come* to me, *Enter* in me, and become One, not by Reconciliation onely, but Heavenly Uuion and *Communion* with me! O miraculous *Union!* O myſterious *Incorporation!* O happy Soul that art ſo neer to Thy Saviour! O Bleſſed Saviour, that art ſo neer to my Soul! O Wretched Soul, if any thing be too dear with thee for ſuch a Saviour! That wouldſt not give thy body and blood for His Truth; that wilt not give thy life to His *Glory*! O Lord! let my ſoul, which by Thy *Sacrament*, is made ſo happy; by my ſin, be never made, ſo wretched! thou that haſt *Entred* Thy Body and Blood into me, by Thy ſpirit, take poſſeſſion of me. *Guide* me, *Lead* me, *Command* me, *Rule* me, *Move* me; Be Thou the Spirit of my ſoul, and ſoul of my body. Let not the Fleſh, World, or Devil henceforth have any *Power* in me! Live, O live Thou in me, O Chriſt, in Thy Earthly Houſe, and let me live for ever with Thee in Thy Heavenly Habitation! Even by the Merits and Vertues of Thy Pretious Body and Blood, ſweet Jeſus my dear Lord and Saviour; I beſeech Thee. *Amen, Amen.*

An

An Holy Rapture, to be said by One, having Devoutly Communicated.

O Lord! Where Thou dost dwell is Heaven: Heaven then is not this day more *Above* me, then *Within* me: How then shall my Single Soul Honour Thee, and my Tongue Extol Thee, who hast made for Thy Servant a Double Heaven! O Lord! Let all that is *Within* me, and all that is *Without* me (*Mind*, *Heart*, *Tongue*, *Hand*, all) savour of that Heaven that is within me, and set forth Thy Glory! And do Thou, Who this day hast *Conveyed* Heaven into me; at my last hour, Convey my soul into Heaven. That what is here wanting in Thy due *Praises*, I may *Pay* there in Everlasting *Hallelujahs*. Even so Lord, Glory be to Thee for ever, for the invaluable favour and honour Thou hast done to Thy servant! For the Unsearchable *Riches* and *Treasures*, conveyed in Thy Sacrament; even the blessed *Body* and *Blood* of Jesus Christ, my dear Redeemer, and Lord, and Saviour: *Amen*, *Amen*. 2 Sam. 9: 7.

Medi-

Meditations for the Holy Communion, upon 1 *Cor.* 11. 24, & 25.

Do this in Remembrance of me.

DO!] But for thee, *Dear Jesus*! I had been *Undone* for ever! for Thee then, and for Thy sake, what is it which I should not *do*?

Mat. 18. 11.

2. Thy *Desires*, are my Commands: There is Authority enough in Thy *Love*, for me to do what Thou shalt *Please*. *Speak Lord*, then, *Thy Servant heareth*, whatever Thy will is, that will I *do*.

3. Since Thou wouldst have no Flesh but my Bodies, I will have no will but Thy Souls. What is Thine, shall be my will, O Lord, and *done* which Thou wilt have me do!

Heb. 10. 5.

4. I dare not say so to any man, O Lord, (though never so Godly, so much Thy Man:) His will may have Errour for Guide, and Ill in Company: But, *O Thou Holy one of God*! Thy Mind knows no Errour; Thy Will no Obliquity. I dare *do* whatsoever Thou dost will!

5. Dare do? Dare not but, do it!

If

If thy Desire once come out in an *Injunction*, and Thy will be Signified by *Command*; not onely Upon my Obligation I ought; But must upon my Allegeance to Thee, the King of the Church; and Soveraign, as well as Saviour, of my Soul, I must not *dispute*, nor *delay*, but *do*; and therefore ought, may, must do, Mat. 17. 5 Act. 3. 23 Act. 9. 6.

This.] For Lord, what is it, Thou wouldst now have me do? Is it to Climb a Cross? to Undergo a bitter Passion? Even for Thy sake, I should not think much to do that, who hast done more for mine. What then, when it is not so much as this? Not to go to a *Scaffold*, but come to Thy *Table*? Not go to a *Grave*, but a *Feast*? Not to *Bleed* or *Burn*, but to *Eat* and *Drink*? not to *Suffer* that, but Do *This*. Act 21. 19.

2. And what is that I am to Eat and Drinke? Bread of Affliction, and Water of Adversity, which Flag my Spirits? No Dear Jesus, but *Bread* and *Wine* to *Confirm*, and *Comfort* my Heart. Not a *Confessours* Bread, (Teares) nor a *Martyrs* Cup (Blood) but a Saviours Fare, (Blessed Wine and Bread) yea in them, (what both *Is*, and *Makes*, Blessed) The *Body*, and *Blood*

John 6. 48. 53, 54. of Bliss! Dear Jesus, Thy Holy Body and Blood! *Meat* and *Drink*, that doth both *joy* my heart, and *Save* my soul; *Bread* of life, and *Well* of life. Of that, O Lord, I eat in thy Bread, and drink of this in Thy Cup, because Thee in both, Who art *Lord* and *Bread*; Well, and Lord of Life! Was the Passoever a *Feast*, and is Thy Supper none? where no *Sour* herbs, but Natural and Celestial *Sweets* are serv'd in at the Feast? If that be Thy Command, O Christ, I am a *rebel* as much to my Good, as Thy Law (a damn'd rebel) if I do not *This*!

1 Cor. 10. 16.

3. And a Wretch, if I do not all, but hate Thee *Half* of that. I am not Saved but by Thy Body, I shall be damned without Thy Blood; I can want neither Blood nor Body, for my *Sacrifice*, and shall I not have them *Both*, in Thy *Sacrament*? Didst thou *Offer* Thy Blood for me on the Cross? and shall I not *Take* the *Pledg* from Thee, at Thy Supper? Dost Thou give me a *Title* to Thy Blood, and shall any Keep me out of my *Possession*? Rob me of thy Mercy, and my Right, of no less then the *Price* of my Redemption? Doest Thou *give* me, the *Purchase* in Thy Blood

1 Pet. 2. 24. Heb. 9. 12. 21.

Eph. 1. 7.

Blood, and shall any *deny* me the *Seal* in Thy Church? * Thine, O Christ! how is that Church *Thine*, that dare be guilty of so great a Rebellion and Robbery? To Violate at once, Thy *Will* and *Seal*; to Steal at once Thy *Cup* and *Scepter*? Against Thy Testament † and Will, Thy expres's Will and Order, to do that, can there be a bolder a greater *Rebellion*? To Take the Cup from Thy People, and the Scepter out of Thy hand (to deprive their Souls of Thy Blood, and Thy Self of Thine Authority) can there be a Viler *Robbery*? And, to Confes's the Fact, and Justifie what is done, (* O thon King of Heaven and the Church!) can any *Hand* against Thee be more *High*, or act more *Vile*? What then shall I do, Dear Jesus, *When* and *Where*, I cannot *do this*? where, though I beg, I cannot have Thy *Cup*? Shall I Take *Half* or *None*?

* ... *Quomodo ad Martyrii poculum idoneos facimus si non eos prius ad bibendum in Ecclesia pocula Domini jure communionis admittimus?* Cypr. Ep. 59.

* *Exponere enim justificationes Domini & non hoc idem facere quod fecit Dominus, quid aliud est quem sermones ejus abjicere, & disciplinam Dominicam contemnere, nec terrena sed Spiritualia furta & adulteria committere, Dum quis de Evangelica veritate juratur Domini nostri falla & verba & corrumpit atque adulterat præcepta divina.* Cypr. Ep. 64.

Sine grandi Sacrilegio fieri non posse.--Gelasius.

* *Licet Christi*--*Hoc non obstante*--*Licet in Primitiva Ecclesia*--Concil. Constant. *Sub pœnâ excommunicationis Presbyteris prohibetur populo sub utraq; specie communicare.*

O Lord, That art not for Half a *Service*, Thou art not, for Half a *Sacrament*! Thou that lookeſt at that as *None*, wilt thou accept this for *Any*? And have not they juſt ground to fear that do but *Half* of this, that (when all is done) they have done *Nothing*? Becauſe by Thine Authority and Holy *Inſtitution*, and the *Practice* of Primitive and Pureſt Church, it was not Ordained, nor Uſed, ſo to be *done*? Dear Jeſus! Pitty the People that endure this *Injury*, and either *Seek* not, or *Finde* not eaſe, from ſo great a *Tyranny*!

1 King. 18. 21. Rev 3. 15.

And Juſtifie Thou their cauſe, O Chriſt! who for their Saviour, and their Soules ſake, do not give the right hand of Fellowſhip to thoſe, who thus *Rob* Thee of Thy Worſhip! Separating from their Service, who *Divide* Thy Sacrament: Becauſe they dare not *Own* what thoſe *Uſurp*, a Power to *Alter* what Thou doſt *Inſtitute*: Nor Seale what they Decree, an *Act* confeſt againſt Thy *Ordinance*: Nor *Doe*, what they *Enjoyn*, a Violation to Thy Holy Seal, and Sacrament! How ſhall I *Body* with them, that keep Thy *Blood* from me? How ſhall my Soule Unite with them

hem, who exhibite to me but *Halfe* a Saviour? Shall I not withdraw my self *Whole* from them, that will not give me the Sacrament *Entire*, but *Half*? If they deny me Thy *Cup*, shall they have my *Communion*?

O Lord! How should I *Communicate* with them, that take (as my Understanding from Thy Service *, and Thy Scripture from my * Eyes, so) Thy Cup from my Lips.

* In an unknown Tongue: * Reading forbidden.

If that Thou Commandest upon my *Obedience*, Without Thy *Curse*, I cannot doe other. That is, not to doe this!

4. *Do this.*] And see you doe it not? what language is this? Leave this half *undone*! Who dares thus Contradict Thee O Christ! Is he Thy *Vicar* or *Master*, that dare do thus? Is it the *Pillar* of *Truth*, which thus pulls down the *Pillar* of a *Sacrament*, (a Pillar of Salvation?) Takes off Thy Blood, the *Cement* of that Holy Pillar? And so pulls (if not all, at least) Halfe down?

Shall I Satisfie my *Conscience* with *Wit*? And first *Devise*, then *Believe*, The Blood is given in the *Body*? But in the Eucharist, Thy Blood is given as shed

Per Concomitantiam.

Mat. 26. 28. *Shed*, not *Kept*; Poured *Out*, not Contained *In* the Body! And why then should any have the *Cup*, since in the Body is a Conveyance of the Blood? Did the Apostles onely take the *Cup*? Then Laiety must not eat the *Bread*; and so be cut out of the Sacrament of Salvation, both Body and Blood? Didst Thou not foresee this, O Lord! and therefore say of purpose, not *Eat* ye all; but *Drink ye all* of this (to shew that none are to be excluded from the *Cup*?) By Thy Grace then I will never do that; As thou appointest, I will observe and *doe* this.

Mat. 28. 26 27. --*Non Edite omnes, providente Domino quod de calice,* &c. Bux. Hist. Domin: Gœnæ 15

5. *This*] Not *thus*! It ties not to a *Circumstance*, but the Substance of the Command. Nor *Place*, nor *Time*, nor *Number* (is confest;) for then onely *Twelve* should Communicate in an *Upper* Room, and at *Night*; nor Gesture, then, if Accidental too (though evident what it was) the Church hath power to *Appoint* it, and I may with good Conscience Observe her Appointment: and though neither so, nor so, yet do *this*,

In Remembrance.] I Blush Lord! to see my self need Thy *Memento* for this

this. Have I a *Chest* for the Trash of the World, and no *room* for Thee, my Heavenly Treasure? Memory for what I *list*, and none for what I *should*? *Thou hast so done thy marvellous Works, that they ought to be had in remembrance,* O Lord! And O thou, *whose Name is Wonderful*, and all Thy Works as Thy Name, and in this, above all Thy works, can I ever *Forget* Thee? Psal.111. 14. Isa.9.6.

2. Can I Forget my *Self*, so much? That do not breath a minute on Earth, or out of Hell, without Thee? If I forget Thee, O Jesus! *Let my tongue cleave to the Roof of my Mouth*! *Let my right Hand forget her cunning*! Surely that Harp had never known the tune of Joy, nor Hand had ever to do with Harp, hadst not Thou put a World (all out) in Order again, and set all in Tune? Ps.137.6 1 Cor.1.10 Ep.5.19.

3 And is that all, when I owe a *Thousand* lives unto Thee, to require not my Body, but my Mind, to say, *Remember*? Not to suffer Death, and Dye for Thee, but to forbid Thy Memory to dye in me! Will I wear a Deaths head in a Ring to preserve alive the memory of a Dead Friend? And, O Thou Loving, and Blessed above all

Beloveds when Thy Paſſion is Engraven by thy own Hand in an Holy Myſtery, for my minde to weare, ſhall not the *Ring* be on my Finger? ſhall not my Heart keepe, and weare Thy Ring?

4. But is That all Deare Jeſus! Is that all I am to do, to give Thee a *Memory*? Surely then it muſt be the beſt of all. O thou Manna that cameſt down from Heaven, a Golden Pot muſt keep Thee? My Soule muſt have moſt Pretious Memory for Thee! Quick, not Dull; Humble, not Bold; Tender, not Hard; Active, not Contemplative onely; (that's Leaden, Brazen, Iron, but Silver (at beſt) and Reprobate (at worſt:) The Memory which Moves all good Affections to Thee, and Promoves all good Abilities for Thee, that's the *Golden Pot* muſt keep Thee! So Thou wouldſt have this Memory, becauſe it will *Minde*, and *Doe* all Duty; *Admire*, and *Love* Thee; *Obey*, *Endure*, *Doe* and *Suffer* for Thee. It will Eſtabliſh *Faith*, Excite *Repentance*, Enflame *Charity*, Maintain *Conſtancy*

O thou *Mirrour* of the Godhead, *Beauty* of the World, *Excellent* above Angels,

Joh. 6. 32. Heb. 9. 4.

Heb. 1. 3, 4.

Angels, *High* above all; Lord of lords, King of kings! Thoſe are Thy *Dues!* and Holy Memory, is a *Storehouſe Full* and *Rich*, to *Pay* all; therefore Thou ſayeſt *Remember me!* *I* cannot but *Believe*, *Repent*, and *Love* to the laſt, if Thou be in *mind*; If I fail *Payment* of any Duty to God or Man, it is becauſe Thou art *Out* of my Memory! But to Thy Memory, Dear Jeſus! What is it I ſhould do? O Lord, Thou wouldſt have me do this, 1 Tim. 6. 15. Eccl. 12. 1. Deut. 32 18.

5. *In Remembrance of Thee.*] Thy Paſſion; that, that, muſt be in my Memory; and Thee, I muſt Remember in that. Thy Sacrament then is an *Obeliſk* to the Eternal Memory of Thy *Paſſion*. A *Pyramide* of everlaſting date, ſet up in the Church for a Solemn Memorial of Thy *Death*. And Lord! ſo oft as I neglect it, what do I but Pull down Thy Pyramide? And Bury Thee and Thy Merits (as the *Jews* did Thy Limbs) but in a worſer grave (not in a *garden*) but *deſert* (a *grave* of oblivion. 1 Cor. 11. 26.

2. And what Lord! Shall I Remember, of Thy *Paſſion*? What? But that Thou, the Eternal Son of God,

wast *Made* Man to *Endure* it: Moved by meer *Love* (Infinite Love) to Undergoe it: And I (wretched Creature) Sinful Son of Man, the Man that *Caused* it: who else had been for ever a Miserable and Damned Man? And thus, did Infinite *Wisdom*, *Mercy*, and *Power* in God, wonderfully work the Salvation of Man! This Ineffable Mysterie of Redemption, by the Miraculous passion of the Son of God, which Thou didst *Suffer*, Thou wouldst have me, *Remember*! And Thy Sacrament is a Monument to last as long as Thy Church; that whilst I have Life and Soul, I should Perpetuate and Preserve a Holy Memory of my Saviour.

3. And what a Wretch am I, that have need of such a *Help* to my Memory, and *Spur* to my Duty, as both a *Commandment* and a *Sacrament* for both? It casts reproaches on me, O Christ! that thou should give Thy *Body* for me, and I scarce give my *Mind* to Thee? That I should have so great a Room in Thy Heart, and Thou so hardly get any in mine? That Thou should be more ready to *Bleed* for me, then I to *Think* of Thee? Dear Jesus! That

That didst empty all thy Veins for me, shall I not find a *Vessel* to Preserve Thy Pretious Blood! Do I not *Spill* what Thou didst shed, if I let it *run out* of my Memory? Yet art Thou put to it, to find me both Blood and Mind; And when Thou hast done all that, out of Remembrance of me (lest it should be *Forgotten*) Ordainest a Sanction and Sacrament; and sayest, *Do this in Remembrance of me*!

4. But more Wretch I, if I do not so do, and Remember! For Lord! If I do Thee *Honour*, dost thou not do me *Favour* for it? If I give Thee glory, is it more my *Duty* then *Felicity* to do it! If Thy *Sacrament*, is it not my *Emolument*? Receive I not great *Honors* in it? Reap I not good *Benefits* by it? Conveys it not the Blood-*Royal* of Heaven into me, and am I not Kinsman, Brother of GOD, an Heir and Prince of Heaven, by Vertue of that Blood? Is not the Godhead *Bodily* in Christ? And is not His Body *Mystically* in me? And I near Akin to God by the *Communion* of that Body? And can he want *Demeans*, that is such a Prince? Is not the Earth Thy *Gift*, and Heaven in thy *Power*,

Concorpo-rei, Con-sanguinei. Basil.

Col. 2. 9. 1 Cor. 10. 16.

Psal. 2 8 3 Mar. 28. 18.

Jesus

Heb. 1.2. Jesus Thou Son and Heir of all? And
Eph.1.7. have I not Thy *Spirit*, Thy *Flesh* to
2 Cor.1. 22. *Pledge* for all? The Conveyance Sealed
Rom.8: 32. ed in Thy Blood, and Thy Merits Made
over and Assured in Thy Body? O
1 Cor. 3. Lord! I am so much concern'd in Ho-
21,22,23 nor and Estate, to do what Thou dost
command, that if I do Consider my
Self, I should do it to Thy Memory, in
Remembrance of me, as well as Thee.

Mat. 26. 26. 5. But what Lord! Must I so do?
Credi salubriter potest, inuestigari salubriter non potest. Lamb. Believe Thee *Present* in Thy Holy Sacrament? Upon Thy *Word*, I do. But,
Determined in a *Natural* and *Corporeal* way of Presence? for Thy Word, I
do not. * So, Thou art in Heaven, and
* Acts 3. 21. wilt be to the great Day; Not on
Earth, So. This Remembrance teacheth me, that, Absence. If so present,
I should *See* Thee, not Remember
Thee! Thou art *Glorified* in Heaven,
Thou wast *Crucified* on earth! Its this, I
remember.

Heb. 9. 2. I Remember, but do not *Offer*
5,6,28. this. That thou didst once; I *Com-*
Heb. 9. 24. *memorate*, not *Reiterate* often. The
Col. 1. 20. *Propitiatory* Sacrifice is Thine, the *Eu-*
charistical Mine. That was on the
1 Cor. 11. 2. *Cross*, This, is in the *Eucharist*. This, I
do, That I *Remember*. The *Memory*

of

of that I *Offer*, the *Tragedy* I do not *Act*. What was in *Sacrifice*, is here in *Sacrament*. This is all that I do, and need to do, and can do, if all, *in Remembrance of Thee*!

So then My Soul and Body, have both to do in this Buſineſs of Thine; But my Soul, more than my Body. My *Soul* is *Chief* Miniſter to wait upon Thee in this Myſterie; My *Senſes* but *handmaids* to wait upon my Soul, *Sight*, *Touch*, *Taſte*, *Smell*, all, to Bring Thee more to my mind, and Reach Thee better to my Memory.

Thy Bodily Preſence makes a True Euchariſt: Mine (if Mind be away) to me but a *Mock-Sacrament*; To Thee but a *Mock-ſervice*, and will Convey to me a Real *Judgement*, but a *Mock-ſalvation*. What I do, is to no end (without Form and void) if not with a Mind devoutly Buſied, as a Body Well-devoted, and all done, in Remembrance of Thee! Naturally, I may do *ſomething*, and ſee Some Body, but Sacramentally, *nothing*, if I *Diſcern* not Thine! 1 Cor. 11. 29. 1 Cor. 11. 30, 31.

7. Something then is to be Done, *Before* I do this. I muſt get an Holy *Appetite*, before I Eat, and Drink, 1 Cor. 11. 28.

(which

(which is by *Repentance*) And bring an Heavenly *Mouth* to the Meat, (which is my *Faith*) And much is to be done *After* this. I must *Digest* it so in Conscience as to get good *Spirit* by; and Gain such *Strength* by the Digestion, as to *Walk* more holily, and grow *Better*, for it; Else, what do I, but Deform Thy Body, and Defile Thy Blood? That must *Raise* my Thoughts and Affections to the Memory, This *keep* them up. As I must *do this in Remembrance of Thee*, I must do that in Remembrance of this; and what is done, not forget I have been doing; and put Thee after, Out of my Remembrance!

Jesus! Make me Do what I should! Not *Neglect* it, lest I neglect at once my Saviour and Soul! Not do it as an Act of *Complyance* with Time; or as a Due, more to *Custom* then Conscience (which is as ill) Nor in a rude, unhallowed, unprepared, irreverent, *bold Cariage* and *Confidence* (which is worse then a neglect.)

Jesus! Give me grace, so to do! So to Remember Thee on Thy *Cross*, Luke 23. 42. that Thou mayest not forget me in Thy *Kingdom*! So to Remember Thee,

at Thy *Table*, that Thou mayeſt Remember me on Thy *Throne*. Where *Commemoration* ſhal be turn'd into *Viſion*: where I ſhall have not *Sacramental*, but *Beatifical* Communion; Where I ſhall not wear Thy *Ring*, but ſee Thy *Face*; Not *Remember* Thee, but *Behold* Thee; Not in *Faith*, but clear and full *Fruition*! Even ſo be it, O Lord! *Feed* me to it, in *Faith* and *Love*; and *Seal* it to me in *Spirit* and *Conſcience*! Lord! Thus have me, and let me have Thee, for ever, in Remembrance! *Amen*! *Amen*! Luke 23. 30. & 22. 30. 1 Cor. 13. 12.

Directions about the Holy Communion.

I. *How to prepare for it.*

1. *Touching Prayers Preparatory to it.*

ON Wedneſday before, Read the *Penitential* Service.

On Friday, the Service on the *Paſſion*.

On Saturday, the Service *Preparatory* to the Holy Communion.

On Sunday, ſome of the Scripture-Leſſons, with the Prayers *Proper* for it, and the Meditation upon it.

2. *Touching*

2. *Touching Self-Examination, necessary* Before *we Communicate.*

2 Cor. 13. 28. YOu must Examine your self touching your Faith and Life.

1. Your *Faith* is Right, if you Believe concerning God and His Church, according to the Rule of it, Comprized summarily in the Apostles *Creed*, Received by all Christians.

2 Tim. 1. 13.

2. Your *Life* is Right, if it agree with the Rule of it, the *Law* of God, Comprehended in the Ten Commandments. For finding of which,

Juxta ordinem Decalogi institutum Mel. l. com. de pœnit. v. Particul. apud ipsum. Rom. 7. 7 Ps. 119. 15 Lam. 3. 40.

1. You are to Consider apart every Commandment, and the Contents of it; what *Duties* it *Requires*, what *Sins* it *Forbids*; and then ask your Conscience, how you have discharged your self therein.

2. Where you find upon Just Enquiry, that you have led your life according to Gods Law, in *Piety* to God, or *Charity* to Man, *Thank* God for His *Grace*; where you find that you have fail'd, *Ask* God for His *Pardon.*

3. And because none but Penitents can ask; and have Gods Pardon; and *Contrition* is the *Root*, and *Confession* the *Branch*,

Branch, *Amendment* of Life the *Fruit*, of Repentance, and *Satisfaction* the *Perfection* of that fruit, and Evidence of that Amendment. Look therefore carefully to all; and first,

1. *Touching Contrition.*

IT is the *Bleeding* of a Soul, touch'd with *Remorse* for Sin: And (if of the Bodies) much more care must be had of the Souls Blood; That it Bleed, Acts 2. 37.

1. *Wisely*. For doing ill, not well, (That were to let out good Blood, and keep in Ill.)

2. *Kindly*. Even for doing Ill, as an Offence to God chiefly. Not so much for the Dread of Damnation, as the Displeasure of his Goodness. Ps. 51. 4. Ezra 9. 6. 14.

3. *Rightly*. For the Sin which hath done more Displeasure to God, and is chief in me, most. That's to strike the right Vein. Ps. 51. 14. 1 Cor. 15. 9.

4. *Freely*. The Heart must bleed for all, and that above all. Water must not be wrung out of the Eye, like Fire out of a flint; but (if nature stop not the course) flow as from a full Fountain, Naturally and Plentifully out. Yet, Psal. 6. 6. Mat. 26. 75. Lu. 7. 38 Joel 2. 12 Mat. 27. 4.

5. *Temperately* too. Not bleeding to the Death of Despair, but so, as 2 Cor. 7. 10.

to

to keep in Heart, a Life of Hope for
Jer. 18. 8. Mercy and Help. (The sorrow being to drown Sin, and not the Heart.)

Jer. 13. 17. La. 2. 18. To that end, God hath given the Soul, as the Eyes for *Sluces*, to let out the Waters of Grief, when they swell about the Heart, and are ready to overwhelm it; So a *Floodgate* in the Mouth to void them, and prevent an inundation of Heavineſs.

Psal. 39. 11

And as tears spend grief by the Eye, Confeſſion puts it out at the Mouth. Of which is the next Enquiry.

2. *Touching Confeſſion.*

Psa. 51. 13 Isa. 43. 25. Pro. 28. 13. 1 Joh. 1. 8. Lev. 5. 5. Joh. 20. 23. 2 Cor. 1. 10.

GOd being the Majeſtie whom Sin offends, of Him Pardon, is to be sought; and Confeſſion, the way to find it, without which we seem either to need no Pardon, or not to seek it. And God being pleaſed two ways, to give Pardon *Immediately*, by a Power impartial, in, and of Himſelf; and *Mediately* by the Miniſtry of Man, Delegated * by Him to Seal Pardons in His Name, and the Souls Peace; Hence Man alſo hath two wayes to make Confeſſion, or speak his Guilt to God: One is, to Pour out the Soul into

* *Vice Dei qui thesaurum in os posuit hominum.* Luth.

1 Sam 7. 6

into Gods *Bosom*, by having an Immediate Recourse for mercy to God Himself; the Other is, into Gods *Ear*; Betaking our selves for Ghostly good and comfort, to some Man of God. And as in some cases, there is great *Need*; so for sundry Causes, there may be much *Profit* of this.

1. In a *Storm* of Conscience, its not safe to be without a Spiritual *Pilot*; lest, for want of better Direction and help, the Soul be Swallowed up in her own *Deeps*, or Sunk, under some *Gust* of temptations, as God knows many daily * are.

2. Or, if the Mind *Fluctuate*, and cannot rest satisfied in her Spiritual Estate, its dangerous not to seek a *Guide* of God to lead us out of those Ghostly *Straights* and troubles; *Some Divine *Counsellor* to Examine our Estate; and (if cause be) Seal from God our Evidence for Heaven, by giving his Pardon to that, which threatens Hell.

For the Devil wil be sure to set on the

..Fiat, pastori, vel potius Deo Coram pastore— Zanch in 1 John 1. Job 33. 23, 24, 37, 38. Isa. 50. 4. James 5. 15, 16.

*Damnaberis tacitus, qui posses liberari confessus. Aug.

* *Siquis hujusmodi consolationis, & Majoris certitudinis causâ pastorem pium & doctum conveniat & suum in ejus sinum exoneret, petatque Absolutionem & Consolationem, rem utilissimam fecerit*, Zanch. in 1. John 1. Job 33. 23.

Soul

1 Cor. 2. 11. 1 Pet. 5. 8. Soul which he finds in a ſtrait and doubt, and may devour it, if it have none but its own relief. As God knows he daily * does.

* *Tanquam portum & Refugium illis quos Diabolus, &c.* Luth. in Gen. 32.

3. And every man being Favourable for Abſolution, (*a*) if his own Judge; and no man able (without his Relation) to know and help the Maladies of anothers heart (*b*) Pulpit Generals not coming home often to the Particulars of many Souls (*c*) nor of power (ordinarily) to make Entries and Diſcoveries of hearts ſo, as, when the Doors are ſet open of purpoſe; Hence, great Profits may come upon pious Confeſſions (even out of thoſe caſes.) My diſeaſe be better *Remedied* becauſe more Known. (*d*) My ſtate more *Aſſured*, becauſe better Examined. My way (*e*) better *Directed*, becauſe errors more Diſcerned. My Piety

* *Ne fingas tibi peculiarem Confeſſionem.* Luth. in Gen. 37. *Nemo ſibi dicat, occulte ago pœnitentiam, apud Deum ago, ergo ſine cauſa dictum eſt, Quorum peccata, &c.* Aug. (*a*) *Quiſque ſibi benevolus judex eſt.* Baſil. (*b*) Prov. 14. 10. 2 Sam. 13. 14, 15. 1 Cor. 2. 11. (*c*) *Melius in privatâ confeſſione, ubi morbus aperit, quàm in publica concione ubi quæ cuique privatim opus ſit, paſtor ignorat.* Zanc. in 1 John. 1. 9. Biſhop Ard. S. in John 16. 7. p. 635. *Conſolationem accipiunt, quam in publicâ concione, non poſſunt apprehendere.* Luth. in Gen. 32. (d) *Quod ignorat medicina non curat.* Heer. (*e*) *Ob prædicationes multas non eruditur, quid cuique credendum agendum, &c. Hæc inquiſitio docet, commodiſſimè ſic fit.* Luth.

more

more *Advanced*, because my Soul better Studied. My Repentance more *Perfected*, because my self more humbled. (*f*) My Sins more *Abhorred*, because *I* more confounded (*g*) My spiritual wants better *Relieved*, because more particularly known and recommended. And God knows, what *Losses* many suffer for want of this.

4. Yea, and *Harms* too (as well as losses) Voidable by a Seasonable use of such Spiritual * Counsels and Parlies; since many Acts pass for innocent and good, or not greatly bad, which are truly and very ill; * and would so appear if Cited and Questioned before a Judgement well exercised in *Cases* and *Cases* of Conscience. So they lose the *Advantages* of *Keeping* themselves good and clear before God of such things as pollute them, and provoke Him (because they know neither) And run into *Hazards* never to *Amend* them, because they are not considered as *Amiss*, or very Little (if any thing.) By which means (without a Miraculous mercy of God) they *Live* in them without

(*f*) Dan. 9. 7.

(*g*) *Magis coram Ipso & pastore quam Deo solo.* Zanc.

in 1 John 1. James 5. 15, 16.

* *Colloquium privatum.* Melan.

* *In propriâ causâ quisque excæcatur, ut sæpe numero quod malum est, benefactum judicet, vel saltem, quod gravissimum extenuet.* Zanch.

* *Juvatur ad scelerum agnitionem & sui, à pastore non sic si solus, &c.* Idem.

Regret

Facit cognosci lapsus & morbos, & gradus peccatorum. Mel. l. c. *Erudit & docet nos defectus nostros.* Luth. v. Luth. S de Euch.

Regret, and *Die* in them without Repentance. Flattered into a better *Belief* of themselves, and their state to God, then either their *Life* can give good Evidence, or true Judgement, good Warrant for.

And, God knows how many Consciences (without Check) swallow down as *harmless* Acts, grievous Guilts (which at last swallow their Soules up) by not bringing their wayes to the test and tryal, which would discover them *dangerous*; and so make way to have them, at once, both Abhorred and Amended.

Constanter retinemus. Con. Sax. *Diligenter retinemus.* Conf. Ausb. a *Verùs & ampliſſimis.* Conf. Ausb. b *Conf. Sax.*

5. To these good *Ends* and *Purposes*, *Private* Confession is retained in the Reformed Churches, and the Moderate and Sober *Use* as much Commended, as the tyranous and Superstitious *Abuse* is condemned in the *Roman*; With true and large *a* Praises. For weighty *b* causes. As an Appointment of God *c*. And Means of Remission *d*. Most comfortable *e*. Profitable *f*. Necessary *g*. Desireable *h*. For Spiritual Ease, Advice, better Assurance and Intelligence betwixt God and the Soul, Greater Remonstrance and Assistance

ſtance againſt Sin, and the conſciences more Light, Purity and Peace: Of which their Churches and Doctors are ſufficient Witneſſes.

c *Rem à Deo inſtitutam ut ſalutariter ipſis inſerviat.* Conf. Boh.

Non pugnet cum verbo Dei, imò conformis eſt. Zanch. in 1 John 1.

Officii ſui eſſe meminerit, non negligendum quod à Domino offertur remedium, ut ad ſe ſublevandum, privatâ confeſsione apud paſtorem ſuum utatur. Calv. Inſtit. l. 3. c. 4. n. 12. & n. 13. *Ut ſiſtant ſe paſtori oves, quoties Sacram Cœnam participare volunt, adeo non reclamo, ut maximè velim hoc ubique obſervari.* Idem.

Examina publica vel privata Communicantium minimè improbamus, imo requirimus, abſit verò tyrannis & ſuperſtitio. Pare. in 1 Cor. 11.

d *Per Proteſtatem clavium, Evangelii Diſpenſatio fit non ſolum omnibus in communi, ſed ſingulis.* Conf. Auſp:

Medium remiſſionis (Externam, Privatum) Privata Confeſsio eſt, in qua dicitur, Remittuntur tibi, &c. Zanch. in 1 Joh. 1.

e *Cum fiduciâ Remiſsione frui ſe credant, ſecundum verbum, Cui remiſeritis, &c.* Conf. Boh.

Non aliter quàm ſi à Chriſto ipſo perciperet cum hic illis, has tradiderit, neque ullo modo dubitet per miniſterium hoc clavium virtute & poteſtate Chriſti, peccata ſua ei remitti juxta id, Cui peccata, &c. Conf. Boh.

Val-

Valde plena consolatione est ista confessio. Luth. de Euch.

f *Res utilissima.* Zanch. 1 John 1:

Sunt & aliæ utilitates multæ. Mel. l. de penit.

g *Sentio vehementer necessarium.* Hem. in 1 Cor. 11. *Multa & præclara res in se complectitur.* Luth. S. Euch. *Est enim opus valde præclarum & pretiosum, quod non nisi à vero Christiano fieri potest.* Luth. ib.

h *Hanc tam piam & utilem causam spero valituram apud multos, ut morem petendæ absolutionis & magis ament, & libentius retinere studeant* Mel l.c.

1. Eccl. Angl. Exhort 2. ad Euch. *In visit ægroti.* Can 1. 13 (Dr.) White, p. 112. Dr. F. White, p. 188. Ag. Fisher.

2. Eccl. Lutheranorum, v. Conf. Aug. &c. *Et quæ Calvinum sequitur.* v. Ipsum & Alios (*ut supra.*)

1. *De Romanæ Ecclesiæ Corruptelis in Confessione audi conquerentem Cassandrum in Consult:* (*de Confessione*) p. 108. *Salutaris hæc confitendi medicina ab imperitis & importunis medicis multis inutilibus traditiunculis infecta & contaminata fuit, quibus, Conscientiis quas extricare & levare debebant, laqueos injecêrunt, & tanquam tormentis quibusdam excarnificarunt.*

2. De Angl. Eccl. *Circa hæc Judicis.* Vide Cruſab. Epiſt. ad Front p. 129. *Cujus rigidam quidem necessitatem quæ apud vos obtinet Ecclesia Anglicana molliendam sibi certo consilio putavit, rem quidem ipsam neque sustulit ullâ unquam lege, neque damnavit.* Ib.

6. But

6. But whether *in* or *out* of these *cases*, if I have any, Be sure my Pilot have *Skill*; my Guide *Goodness*, my Judge *Ability*, my Physician *Experience*. I will not put my *Body* into the hands of an *Empirike*; my *State* to an *Ignorant* at Law; the *Key* of my Houle to a *Varlets*, or *Ideots* hand; Take heed then to whose *Conduct*, and *Judgement*, and *Counsel*, and *Trust*, I commit the Key of *Heaven*, and my *Heart*.

2. Be my Confession made to the Supreme Judge, or his Delegate (God or His Deputy, To Him, or Before Him:) it must be, *Coram ipsis confitendum Deo Conf. Boh. sic Ios. 7. 19.*

1. *Humble*: As the *Publicans*. Because I stand as a prisoner before the Judge of Heaven, and am Suppliant for his Mercy. *Luk. 18. 13.*

2 *Hearty*: As the *Apostles*. Because at Gods Bar, The Knower, and Tryer of the Heart. *1 Tim. 1. 13.*

3. *Particular*. As the Kings. Of what doth, or should most disquiet the Conscience. *Ps. 51. 14 Enumerationem quæ gravissima omnia*

peccata diligenter expendantur, & tanquam Spiritualia vulnera Spirituali Medico revelantur, retinenda esse dubium non est, & Protestantes non aspernantur hujusmodi enumerationem, Cassand. Consult. p. 108.

Such are Commonly Sins of a more grievous Nature either for their,

1. *Matter*, As sins of a great *Kind*, which greatly *Wound* and Waste the Conscience; a As *Perjury*, *Murther*, *Adultery*, *Blasphemy*, &c.

2. *Manner*, As Sins against *Vows* and b *Promises*, and c *Mercies*, or against d Knowledge and Conscience; especially since we last received the Holy Communion.

a Rom. 1. 29. Gal. 5. 2, 4.
b Ezek 6. 17. 18.
c Hos. 7. 11.
Isa. 1. 2.
d Jam. 4. 17. Joh. 9. 41

3. *Touching Conversion or Amendment of Life.*

Acts 26. 20. Mat. 3. 8. Act. 3. 19. Jer. 35. 15. Ezek. 18. 30. Da 4. 27.

1. THis is the *End* and *Complement* of Repentance without which its vain and fruitless to Confess (as touching our Souls health.) As to *Bleed* is in vain, if we presently fall to distemper our Blood again; and to *Vomit* ill humors out of the Stomack, if we avoid not those things which will fill it up again: So at present to be *Sick* of Sin, and *Bleed* the Heart in Contrition; and to *Void* it up in Confession, if we *Amend* not our Lives, but return to our old *Vomit* * again. That were but to Abuse Gods Ordinances, and to make our Confession,

* *Quasi escam in digestam. Evomit peccata.* Orig. in Psal. 31. * 2 Pet. 2. 22.

and

and the Holy Sacrament it self our Sin, if they serve onely to encourage and strengthen our Souls in Sin, and not (as God Institutes them) to *Arm* and *Enable* us against it.

2. And if the Amendment be not *Thorough* a, Even this is but as *Withered* Fruit, and to no End, if it be not,

1. *Upright.* As well *Within* as *Without*, and reach not as well to the *b* Heart, as *c* Life.

2. *Absolute.* Without exempting any d *Sin*, or *Lust* whatsoever, whether in Life or Heart (else indeed, it is not *Upright.*)

This makes a *Pure* e Heart, and Quiet Breast (Integrity of Life.) *f* Which Ensures our Repentance, g *Seals* our *h* Pardon, and *Pacifies* our *i* Consciences, and makes us *Approach* Gods Holy Presence and Table with k *Confidence.* Which is not to be done without full *Purpose*, and some Meafure of this Integrity.

a Jer. 7 5.
b Ezek. 36. 25, 26 Joel 2. 12
c Rom. 6. 17.
1 King. 9. 4.
d Heb. 13 18.
Psal. 139. 23, 24.
e 1 Tim 1: 5, 9.
f Jer. 3. 18.
g Mar. 3 8. Isa. 38. 3.
h Psa. 32. 2.
i Psal. 119. 165.
k Job 22. 26. 1 John 3 21. Jam. 4. 8.

4. *Touching Satisfaction. How it is Requisite to Repentance, & the holy Communion.*

SAtisfaction, though a *Doctrine abused* by some, must not be a *Practise*

slighted by any; but *Directed* and *Used* aright as a Proper *Requisite* to the Holy *Communion*, *Part* of *Repentance*, and *Proof* of *Conversion* (without which all of it is but blasted *fruit*.) Without an *Amends* for all wrongs, both to God and Man, there can be no *Amendment*. We must make both.

1. All Sin being a Wound to Gods *Glory*, with a Weakning of his Authority, by the *Breach* of his Law, is great *Injury* to God. Which, because we cannot repair as we should (for *Finite Powers*, cannot satisfie for Infinite *Provocations*) We must as we can, by Holy *Zeal* and *Faith*, discharge, to our *best* and utmost Abilities.

1. Zeal for this end makes two *Fires*; one *burns* upwards out of *Love* to Gods Honor, which takes *fewel* from *former* Sin, to grow *Hotter* and flame *higher* to His *future* Service. And In, and With, what he did offend, to serve Him, most. So S. *Peters* Heart which shrank from Christ for a *Word*, doth not after flinch for a *Cross*. And S. *Pauls* mouth which did at first Defie and *Blaspheme* Christ and his Cross in *Judea*, doth at last preach and *Trumpet* out his Truth to the end of all the Earth.

Mat. 26. 69.
Eccl. H. 1 Tim. 1. 13.
Tuba Evangelii dicitur à Dionysio.

2. The

2. The other of *Revenge* burns *inward* upon our *selves*. So *Marcellinus* for Sacrificing to Idols for fear, with weeping in hair cloth, comes before a Council and bewails his fall on his knees, humbly confessing to be *Censured*, and after *Martyred*; Healing the *wound* he gave to Religion, by a kindly *Plaister* made and Tempered with his Tears, and Blood.

* A Bishop of *Rome*. *Pœnitentia est Corrosorium sal.* Cypr.

S. *Hieron*: *Paula* would not be perswaded from weeping (at least) to preserve her eyes to read the Holy Scriptures: Saying it was a just punishment of her former *Paints*, to foul her face with *Tears*. And our Martyr who subscribed once, to Popish Articles against Conscience, to save himself from the fagot, would not for the fire, after forsake Gods Truth; and as a satisfaction to God and the world for that fault and Blot, burnt the *hand* which held the pen, before his *body* in the * fire.

Monita ut parceret oculis, & conservaret Evangelica lectioni, aiebat Turpande est facies quam contra Dei, præceptum purpurissa & cærussa & stibio, sæpe depinxi, &c.

* Arch. *Crammer.*

2. But, *because* we neither do nor can fully satisfie *Divine* Justice for offences done to Infinite Majestie in a due proportion of punishment, who are but finite; (And therefore the Damned pay out in Time (To Eternity) what they are not able at once)

and without a Suretiship Tendred and Accepted for better satisfaction, all had been Damned: We must therefore *offer* to God the *Sufferings* of his Son as a *Surety* for our *Debt*, who being Infinite in his Godhead, which with our Manhood makes thus but one * Christ, *By his one Oblation of himself once offered, made a full, perfect and sufficient Sacrifice, oblation and satisfaction for the Sins of the whole World.* In whom by our faith, we offer and give to God, a good and sufficient satisfaction through His Grace. And without either any present *Lones* out of the Church-Treasury, or after *Purgatory payments* in *Fire*, are discharged by what we offer to God, by the value and vertue of his Blood.

Heb. 7. 22.

*See Liturgy for Communion.

Rom. 3. 25. and 5. 11.

Eph. 1. 7. 1 John 1. 7, 9, 2.

2. But to man we must do more, giving him for all *wrongs*, all *possible* and proportional *Reparations*. The *Conscience* wounded by our *Scandal*, we must heal by better *Example*. The mind *Erring* and going wrong by our *Advice* and *Authority*, we must set right by our contrary Counsel, and Countermand. The Credit, *Bleeding* and Back-bitten by our *Teeth*, we must lick and make whole with our *Tongue*: the *Body* maimed by our *Hands*, must be cured at our

costs;

costs, and the livelihood lost by that lack of strength, supplyed by our *Means*.

And because these Repairs may be out of our power (it being easier to pervert and hurt Conscience, or Soul, or Reputation, or Body, then to help and heal them;) therefore we must beware the more of doing injury, because not sure of giving remedy.

For injuries in *Goods* or Estate, what the *Common Law* of man takes not *Cognizance* of, the *Law* Christian must make *provision* for. By restoring what is *Got*, or *Kept* against that Right. Without which *Restitution* there can be no True *Repentance*, or *Faith*. 2. Nor will be *Holy Communion*.

1. For Repentance (if Real) is of all Sin. *And this Stealing is one, and not the least of all. Which to *Confess* and *Bewail* is not enough, if we do not *Amend*, and that we cannot if we *Continue* the *Trespass*.

2. And no *Faith* of Pardon, if no *Repentance*. There being no *Ground* for *Remission*, without the *Fruit* of Restitution, for which S. *Austin* is peremptory, *and Gods word gives leave to be bold. *Zacheus* therefore his proof of Repentance, is offer of Restitution. That made him

*Ezek. 18.31. Lev. 19. 13. 1 Cor. 6. 10. Ep. 4 28. 1 Cor. 6. 11. Ezek. 33.45. Act. 3.19

* *Non dimittatur peccatum nisi restituitur oblatum.* Aug. Ezek. 18. Luke 19. 8.

Dimidium retineo, non quod habeam, sed unde reddam. Aug.

him Reserve half his goods, not simply to have them, saith S. *Austin*, but to have wherewith to give Restitution.

Nor can He *Communicate* aright, that does and continues the *Wrong*. For besides the want of those Two General *Requisites* of Actual Repentance, and good Assurance of Faith (without which I come to that Heavenly *Meat* without *Mouth* and *Stomach*.) I am hereby *Destitute* of Particular *Requisites* for it, and *Disabled* a to the *Acts* in it.

a 1 Co. 13. 5.

b Rom. 13. 10.

c 1 Thes. 4. 6.

d Luke 11. 41.

e Eph. 4. 28.

f Isa. 61. 8 Eph. 5. 2

g Heb. 13. 16.

h Deut. 23. 18

i Psal. 50. 18. Isa. 1. 23 Psal. 50. 21.

1. Charity (which *Seeks not her Own*, Keeps not Anothers.) *Thinks* no ill, much less *does* any *b* To our Neighbor it does not ill, and therefore wrongs not his *c* Estate. Charity *gives* d to the *needy*, but not what it *takes* from another: *e* That may be by *Allowance*, his charity, but is my *Robbery*. *f* Which God abhors as for a *Burnt*, for a *Peace*-offering. Such a one, Alms is. *g* But God will not Accept the *Largess* of a Thief, that forbids the *Price* of a whore *h* in his Congregation. He that will not have us *Consent* to Theft, *i* will not Himself *Countenance* it. To Receive stoln goods, is to be *Accessory*, which we should abhor to put on God, as an affront to His Justice. He will not allow us, if we do it.

2. *Piety*

2. *Piety* bewares all *Prophaneness*, especially amongst *Saints*, and above all, at the Holy *Sacrament*. God that will not suffer him who Steals to *Stand*, will not have him *Kneel* before Him. To Bring a Thief into the Assembly of the Saints, is a *Prophanation*. A fearful one at the Holy Communion. To Come with a *Whorish* heart, is to make the Members of Christ, the Members of a Harlot. To come with a Thievish Hand, to put to the Arm of Christ, the Hand of a Robber.

Jer. 7.9. 1 Cor. 11. 22. 27. Mat. 22. 11. 1 Cor. 6. 15.

3. *Obedience* to God there cannot be: But so by a voluntary breaking the *Bond* of the Law in *One* Commandment, *Rebellion* is made against all. For he that said, *Kill not*; said, *Steal not*. Nor must I more wrong anothers *Livelihood* then *Life* by Gods Law. And the truth is, *Avarice* the Root of this ill, is the Root of all. And it is rather by *Accident*, then *Conscience*, if it keep *innocence* with any. It being habitually *indifferent* for every one.

Jam. 2. 10. Luk. 18. 20. *Steal not.* Mark 10. 19. 15. *Not Defraud.* 1 Tim. 6. 10.

And He hath neither *Heart* for the Holy Sacrament, nor *Hand*, nor *Foot*, that wants these three (*Charity*, *Piety*, and *Obedience*;) by which the Soul breathes, apprehends and moves to

and with God, in this Blessed Business.

Mat. 5. 24. So that as Christ says of *Reconciliation*, we may say of *Restitution*, *Go first be reconciled to thy brother, and then come and offer thy Gift.* Till that's restored, it's none of Thine. Till then, thou must not offer it. Till that be done, thou canst not be reconciled. *Wrongs* breed ill blood, Restitution *Signs* and *Seals* a Reconciliation. Nay, *Leave* not thy gift at the Altar, but *Take* it away. Gods House harbours no stoln goods, much less His Altar. And what a woe is this to Thee, that thou art Excommunicate both to Gods Church and Table, to be restored to neither, till what is anothers, be restored by Thee. For Barr'd out of Church, and out of *Heaven:* Indeed by Name, Thou art: No Theeves

1 Cor. 6. 10. are there, S. *Paul* bars them out.

Well then, thou hadst need to do on *Earth.* Nay, but this is not the way for Thee, or Thine to do, *well.* It will bring Thy *House* into a *Consumption. Zacharies* Curse which he saw upon the

Zac. 5. 3, 4. face of the Earth. Against those that *Steal* as well as *Swear*, the Roll runs.

Job 20. 19, 18. If thou didst *defraud* then, thou must

Lev. 6. 4. *restore.* Pay with Confession and Tears, if not otherwise able; but if thou canst, thou

thou must Restore, to the Right man, His Right. To the Heirs *Natural*, *Common*, or *Christian*, Christs Heirs, The *Poor*, if Thou cannot to the injured, that is, it *Escheats* to God, the great Lord, if an heir want to man; and in this case by His order, it was to be paid into the Priest (His Hand) For the Uses of God, and His poor, who are Authorized to be His common *Receivers*. Circumstances of particular Cases require a volumn rather then a Chapter, and the Counsel of a Judge at Christian Law, to whom I further refer thee, Beseeching thee whosoever readest this, and hast *guilt* of this injury of an ill got estate, upon Thee, to have the *Conscience* of Restitution, without which thou canst neither be a *Happy* man in *Heaven*, nor *Holy* One in the *Church*, nor *Prosperous* man on Earth. If thou dost think other, or hope better, thou must have evidence which will carry it against Gods Law, and when judgement shall be given according to it, wilt find, Thou hadst no *Assurance* but either of a *Deluded*, or Blinded, or a *daubed* & *seared* conscience.

Num 5 8
Mat 25. 40.

II. *How to Demean our selves at the Holy Communion.*

WIth all *humble* and *entire* devotion of Body and Soul. 1. The

Eccl.5.2. Mic.6.6 Exo.3.5. Jam.4.8. Psal.132.7.

1. The *Body* cannot be too *Reverent*, because the Mysteries are so *High*, and *Holy*, in which we draw so *Near* to God.

2. The *Soul* cannot be too *Devout*. Whose Faculties are all to be Improved to the best and uttermost, to Discharge her *Duty* aright in this Great and Holy Service. *Therefore*,

Putasne te in terris consistere? Chrys.

1. The *Mind* must be *Elevated* to Heavenly *Thoughts* and Contemplations. Of the Mystery of Mans *Redemption*. By Gods Miraculous *Incarnation*. In a most Bitter, and Bloody *Passion*. Out of the Bottomless Deep of *Love* and Goodness: Whereof we are to Receive His Precious *Pledges* and *Tokens*. All this, of, and with, and in, Our Dying Lord, and Dear Redeemer, we are to have, in Actual *Minde*, and Memory. And Him in all, to Admire, and Adore. And,

Mat.6.26. 1 Cor.11.24.

2. The *Heart* is to be *Ravished* with such Infinite *Mercy* in God to Sinful, miserable * Man. To

* *Vide quomodo his qui Christi commemorant passionem inter sacra officia quasi per quosdam canales de interioribus fontibus oriantur torrentes, & super omnes delicias lacrymis nectareis anima delectetur.* Cyp. de. C.D. Psal.116.11,12.

contrive

contrive, and *Give* ſo Glorious a Redeemer, and Redemption, to ſave his Soul. And now, To preſent him with ſuch Gracious *Seals* of his Love, and Admit him into ſo Neer and Holy *Communion*. And for this, to be *Diſſolved* in love to God and Chriſt; and to Man, for His ſake: With reſolute *Vows* of Life and Death to His Service. That we will *Give*, *Forgive*, *Do*, *Suffer*, any thing, for Him. And from that to be filled with Holy *Rapts* and *Joys*; and Hopes * in ſo great a Goodneſs of ſo Good a God, Who, having done This, will deny me nothing. And (maugre the Rage and Malice of Hell) will not ſee my Soul loſt, for whom all this is done.

Pſal. 116. 11, 12.

* *Inde ſequitur motis jubilus & ebrietas. Hæc non accendit ſed extinguit peccatum.*

Cum ſrpivit oblivio cuncta carnis ludibria, mira ſunt quæ ſentit, mira quæ videt, inaudita quæ loquitur. Cypr. Rom. 8. 32. Rom. 5. 9, 10.

And for thoſe who neeed anayd, ſuch Meditations will now be peruſed well, as they have found to *Move* moſt, to *Give* more Heavenly *light* to their *Thoughts*, and *Holy Fire* to their *Affections*.

v. Meditation on the Sacrament, and the Paſſion. p.

This

Lev. 6. 12. This Fire (like that of the Sanctuary) must not go out of the Heart, and Vanish like passions moved at a Play (unless we will play away our Souls) we must then see,

III *How we are to Order our selves* After *the Holy Communion.*

1 Cor. 11.27. Eph. 4.1. Heb. 2. 16. * *Assistunt Cherubini* Chrys. *ut Christum gerat in pectore, Ferat in mente.* Cypr.

AS our Care was *Before* how to *Communicate*, it be must now, How to *Walk* Worthily. As those who are Honoured by Christ above *Angels*, and therefore should be (at least) *Saints*. Made now *One* with * Christ, and so henceforth to live *Two*, from the Flesh, the World, and the Devil. His Holy *Body* is in us, His Holy *Spirit* must not be from us. Else we sin grievously against His *Blood* and *Body*.

1 Cor. 10.16, 17. Eph. 4.4. Dan. 2. 32. 1 Cor. 11.27. Dan. 5.4.

What *Nebuchadnezzars* was in Dream, we make His Body indeed, a *Monster*; because we of it, are such mungril *Limbs*. And as *Belshazzar* did at his Profane *Banquet*, we do by the Holy *Supper*, Turn the Cup of Blessing into Blasphemy, Carousing (as it were) Healths to our Idol-lusts in His Hallowed (both Wine and Blood.) So,

1. We

1. We play *Judas* with Christ. Eat His *Bread*, and lift up the *Heel* against Him. Take the Sop, and betray our Interests in Him. Joh. 13. 18, 26.

2. We play *Gadaren* with Him (and worse.) We do not *Pray*, but *Cast* Him out of our Coasts; and, after we have received Him, in. Mar. 5: 17.

3. We play *Strumpet* with Him. Our Members (which are His) are made the Worlds (which is an Harlots.) 1 Cor. 6. 15. Iam. 4. 4.

4. And so we play *fools* with our own souls. On which We draw heavy Wrath for our vile provocations, if not a plague and stroke from Heaven on our Bodies, for doing such injuries to our Saviour. 1 Cor. 10. 22. Mar. 22: 11. 1 Cor. 11: 29, & 30.

So end the Directions about the Holy Communion.

A Service fit for Sad times. (for Wednesday or Friday.)

Morning Prayer	Evening Prayer.
Psal. 71, 73, 74. or, 124, 125, 126, 129	*Psal.* 44, 77, 78, or 79. 83. 93. or, 137, 140, 141.
Lessons.	Lessons.
Nehem. 9. or *Dan.* 9. or, 2 *Chron.* 36. *Jer.* 14. or *Luke* 21.	2 *Chron.* 13. or 20. or *Ezr.* 9. 1 *Cor.* 10. or, *Jude* Ep.

1. *Collect, Confessing, and Deprecating Judgements.*

O Lord! Thou hast given us to see Bitter and Bloody Times: Barbarous outrages are done, and endured daily. Our Houses and Friends are full: Even Thy Temples are not free. Dear God, These be the Dues of our Sins; Thou art Just, but we are Wicked!

Against the great Means of Thy *Grace*, and Mercies of Thy *Goodness*, for many, and many years vouchsafed to us, and our Fathers before us; We are notwithstanding, full of Hypocrisie, full of Prophaneness,

Prophaneneſs, full of Lewdneſs; moſt Ingratefully, and therefore moſt Abominably Wicked. And I, even I, have contributed a great meaſure of my ſins to fill up thoſe Woes!

But, O God! That art Merciful, as Thou art Juſt (that delighteſt not ſo much to appear Juſt, as Merciful:) Pardon thoſe Sins of ours, that Cauſe theſe Woes! Pardon thoſe Sins of mine, which concur to that Cauſe!

And, with the Pardon of our Sins, grant us a releaſe of our puniſhments! Let civil Broils and Bloodſheds ceaſe, True Piety and Peace flouriſh again amongſt us? Thou that out of *evil* canſt work Good, and out of confuſion didſt ſet up the Order of the World, out of thoſe evils and confuſions that are upon us, Work good and eſtabliſhment for us! O thou King of kings, and Judge of the World, plead the cauſe of thy Servants to the faces of all thoſe who ſeek to diſtreſs and deſtroy us. And do thou from heaven own us in our extremity, and deliver us! O Thou that Powerfully canſt, Mercifully do this; To Thy great honour, and our great happineſſe; for the comfort both in body and ſoul,

of

of us, and ours, and all that truly fear and love Thee and true Religion, in and for Thee!

Even for Thy tender Pities sake, Hear us! Even for the Precious Blood and Passion of Jesus Help us! Even for His Sake in whose Merits and Mediation alone stands all our Hope and Help, Thy dear Son, our only Saviour Jesus Christ our Lord! *Amen!*

2. *Prayer, For an End of War.*

HAsten, O God, these Days of Blood and Woes, and give a happy and speedy end to the Wars! O! Let Unnatural Divisions cease, and the unhappy Separations of Dearest Friends, end amongst us! For these Times of Wants, and Wounds, and Bonds, and Destructions, let the Days of Plenty, and Safety, and Liberty, return again unto us! O! Let it be enough, that for our Sins, Thou hast so long wounded us, and broken us, and now Heal us, and Bind us up, and Save us for Thy Mercies sake? Give us Peace for the Sword, Thou God of *peace*, Even for His Sake, who is the *Prince of Peace*, Jesus Christ, our Lord! *Amen!*

3. *Prayer,*

3. *Prayer, For Blessing on those who seek peace.*

O God of peace, Bless those that seek it, that they may find it, and stop, and turn those that fly it, and make them to seek it! Bow their Hearts to it, that have the Power, and strengthen their Hands for it, that have the Will! As for those, who set their hands, and hearts against it, we beseech thee turn Thine Hand and Face against them! O! Forgive us our Sins which threaten to destroy us! and send us a peace, which may preserve us! And from more Blood and Violence Deliver us! Deliver us for Jesus Christ His Sake. *Amen!*

4. *Prayer, For Friends, in Danger, and Distress.*

O God of Power and Pity! preserve Thou those, that are in danger to dye. Rescue them from the rage of violence. Shew thy self Merciful to them in saving their lives (if it be thy blessed will) O thou preserver of men, Save them! If not, grant them

all

all Graces and Mercies needful for the saving of their Souls! Let them Glorifie Thee, in life and death, that Thou maist Glorifie them with Thy Eternal Life, Through the Merits of Jesus Christ our Lord! In whose Name I pray mercy for all that Suffer in these Times of extremity; Chiefly, the Destitute Widows, and Fatherless! Lord! Take them to Thy care, and comfort them; have Mercy on them, and help them! Supply them all, and Succour them, for Jesus Christ his Sake. *Amen.*

5. Prayer, For Conversion of One, in an evil Course.

O Lord! *That delightest not in the Death of a Sinner, but rather that he turn from his wickedness?* I beseech Thee by Thy Grace and Providence, to stay his course, who is entred into a way of Vice, and Vanity! O Let him not go on to bring an end of shame upon himself in this world, and confusion of face upon his soul in the World to come! But (of thy great Mercy) stop him, and Turn him to a better way; for Jesus Christ his sake.

6. Prayer,

6. Prayer, For preservation of the Church.

O Lord! The Church is Thy Body, and Thou art her Head? Shee is Thy Spouse, and thou art her Husband! O! Save Thine own Body, Preserve Thine own Spouse! Protect her from all Enemies, Men and Devils! Keep her from all Ills, Errours and Dangers!

Thou didst purchase Thy self a Church, at the Price of Thy Blood! O! Let no hand seize and spoil so Dear a Purchase!

More particularly, hear my Prayers, for these persecuted parts; The Petition of a poor Childe, for a Dear Distressed Mother! Many, O Lord, are the Enemies to destroy it, and few friends to *Defend* it! Strong are the Arms to pull it down, and weak the hands to hold it up! But, O God! Do not Thou desert it, Uphold it, with Thy Holy Arm! Maintain the *Religion* Established amongst us, and Thy holy Truth and Worship in that Religion! Maintain a Clergy, that may be able by Learning and holy Life, to Defend Thy Truth and Worship, and the

the Means that may continue ſuch a Clergy. Let not Errour and Hereſie, Corrupt it. Ignorance, Blind it. Superſtition, Infect it. Prophaneneſs, Overgrow it. Schiſm, Tear it. Sacriledge, Devour it Atheiſm, lay it *Waſte*. Perſecution, make it Deſolate! Lord, make us as Happy, as we were, and more thankful, and leſs ſinful, that we may be ſo happy! Let Errours vaniſh, Sects ceaſe, Fury leave us, and the Spirit of Truth and *love* again poſſeſs us! Let Confuſions end, and all Irreverences in Thy Service be baniſh'd from us, and Holy Order and Decency, appear again amongſt us! Let Wars, and Tumults, and Civil broils and bloodſheds depart, and the Voyce of joy and peace, return again unto us! Lord! Let us have that Religion, which may make us Happy in Heaven, and that peace which may give us Time and Leave, to enjoy that Religion! And let thoſe that have the Power, Reſtore and preſerve that Religion and peace! And do thou to that end, mercifully maintain their Power and Them! O Thou by whom Kings raign, who haſt promiſed to make them Nurſing Fathers to Thy Church, Grant us theſe bleſſings

to

to the Glory of Thy Name, the Quiet of our lives, and the saving of our souls! Even for Thy Dear Son our Saviours sake. *Amen!*

7. *Prayer, For Mercy to the Nation.*

O Lord! We are a Nation, not to be Loved, ready to be Ruined, And for our sins, Thou maist justly destroy us, Prince and people! But spare us good Lord! spare us for Thy Mercy sake! Let the Blood of Jesus Expiate all our Guilts; and the Spirit of Jesus Amend our Misdoings! O Thou Who wouldst not have one sinner dye! suffer not Millions of poor souls and lives to perish! Be Reconciled to us in a Mediators Blood, and be Reconciler of us, in a Blessed peace. God of pitty and peace, Be at peace with us, make it for us. O Thou Holy One of God, who camest into the World to take away the sins of it, and make peace for us! Pitty a poor Church and Nation ready to perish; pitty the Church that hath so long maintained Thy Truth and Worship in the Nation; pitty them who are ready to perish, for seeking

seeking to maintain Thy holy Truth, and Worship in the Church: And do thou from heaven preserve It, and Us, and, Them. Thou that hast the power of Heaven and Earth in Thy hand, *stir up Thy strength, and come, and save us.* And in this low condition do not leave us, but Deliver us, for Thy Mercies Sake. *Amen.*

After these; Say the Daily Prayers, for Grace, Peace, Health, Safety, Friends.

If it be made a Fasting Day, or of more Solemn Humiliation, and seeking God, then,

Say the Letany, *and Ten Commandments.*

Read for an { Epistle, *Joel* 2. or *Iona* 3. / Gospel, *Luke* 13. or *Mat.* 24.

After being at Church-prayers (if to be had) forbear Dinner for that Day, and in that time:

1. Read *some Scriptures, which* may put *in mind of the Miseries* of *the Age.* As *Deut.* 28. *Ios.* 7. *Iude* 20. *or some of the Lessons not read, or some Godly Books.*

2. Meditate

2. Meditate, *and Call to mind the most Memorable Mercies of God* to you, *in all your Life.*

1 In Deliverance *from Dangers, Sicknesse, &c.*

2. In *Blessings* of *Birth, Marriage, Condition, &c.* (*as fits your Particular state.*) *And Lift* up the *Heart to God for these* in all *humble* Thankfulness.

2. *Call to mind the Greatest Sins* of *your life, and for them,* Ask Pardon; *and your present* wants, *and for them,* Beg Supplies.

Afternoon. *After* Psalms, *and Lessons.*

1. Private Prayers (as Before)
2. Publique (if any be.)
3. A less Supper then Ordinary.
4. Some Alms to the poor.
5. At Bed-time, Ordinary Prayers.

Close all with this Prayer.

THou that *Markest those, who mourn for the Abominations of the Time!* Take a Merciful notice (Good Lord) of me Thy Servant, who have desired this day, to humble my Soul before Thee. The Abominations

Ezek. 9. 4.

of the Time are many, O Lord! And the more for mine, both of heart and life! Lord! Forgive all that mourn for offending Thee. And Spare thoſe that grieve to ſee how thou art offended. Thou that wouldſt have ſaved *Sodom*, if but Ten ſuch had been found in it, Save all ſuch for Thy-Mercy ſake. Save a Sinful Nation, for their ſake! Save us all for Jeſus His ſake! For His Infinite Merits, and Thine Infinite Mercies Sake. *Amen*! *Amen*!

The Bleſſing.

Mat. 5.4. BLeſſed *are they that Mourn, for they ſhall be Comforted!* The Bleſſing and Comfort of God be on me, and all ſuch ſad and Sorrowful Souls with me; Now, and Evermore, *Amen*!

So Ends the Service for Sad Times.

Seven

Seven Soliloquies Sacred:

See to the Seven Days of the Week, by so many secret Sermons, and Calls to Conscience; Inviting and Directing the Soul to Mind and Do what will make Blessed. Not to pretend, but practise Piety, and to be (not seem) Religious.

The Materials of the Soliloquies.

1. Church Duty.	for	Sunday.
2. Domestical Devotion.		Munday.
3. Perpetual Service.		Tuesday.
4. Remora's in Religion.		Wednesday.
5. Helps to Heaven and Happiness.		Thursday.
6. Remedies of Humane frailty.		Friday.
7. The Nobility of Piety.		Saturday.

Psalm 44.

Stand in awe, and sin not, commune *with your own* heart, *and in your Chamber, and be still.*

The same (altering their Number and Order) may serve for two Weeks, thus,

1. Week.	1. Church-Duty, 1. part.	For	Sunday.
	2. Domestical Devotion.		Munday.
	3. Perpetual Service.		Tuesday.
	4 Remora's in Relig. 1. p.		Wednesday
	5 Remora's, 2 part.		Thursday.
	6. Helps to Heaven, first division.		Friday.
	7. Helps to Heaven, 2 div.		Saturday.
2. Week.	1. Church-Duty, 2. part.	For	Sunday.
	2 Helps to Heaven. 3. div.		Munday.
	3. Helps to Heaven, 4. div.		Tuesday.
	4. Remedies of Frailty, first part.		Wednesday
	5. Remedies. &c. 2. part.		Thursday.
	6. Remedies., &c. 3. part.		Friday.
	7. Nobility of Piety.		Saturday.

Animadversions touching the use of the Soliloquies.

Soliloquies are of Ancient and Excellent Use. With them the Fathers fed their Souls high; and ours at this Day, fare much better for them. They must be ill Writ, and worse Read, if we thrive not in Piety, by such holy Fare. Devotion feeding more on one single Dish of those wholsome, Homeself Conferences, then at many Feasts and Gluts, of sharper and nicer Disputations and Discourses.

Reader,

Reader, *Thou haſt here that which* (*the Author thinks*) *was never ſeen before*: All Divinity in Soliloquie; *or* (*at leaſt*) *the moſt Materials of all. And ſure, thy Appetite is not good to Heaven, if none of the Meat reliſh thee; and thy ſtomack ill, if Godlineſs digeſt worſe with thee. Proviſion is here made thee of meals for Seven days, ſufficient to keep thy ſoul in health, if Spiritual life be in thee, and Gods Bleſſing begged of thee: without which, Preaching, Hearing, Writing, Reading, all, is but Breath, and Labour loſt, and doth not ſolidly nouriſh, but vaniſh into ayr and emptineſs.*

The Author would have thy Soul Fed, not Cloid; and therefore breaks into parts his longer Soliloquies, to prevent ſuch Surfeits. Devotions pleaſe God better by being quick, then long; and ſo by Man ſhould be meaſured more by their Spirit, then Length. Bar Idleneſs then, and he leaves thee (*who knoweſt thy ſtrength beſt*) *to thy own meaſure. And when thou doſt feed and ruminate on theſe Holy Repaſts, he prays Gods bleſſing on the meat, and thy Soul, Much Heavenly good may it do thee.*

Animadversion to the Devout Reader, Touching the *first* and *Second* Soliloquies.

IF some things in them seem to be set more suitable for a Court, then Cottage; and possible, in setled, then troubled times: (as supposing a greatness, which thou (perhaps) hast not, and requiring a Church-Duty, which thou canst not do:) thou dost not ghess amiss at the Authors aim; nor doth he think thee to move and make thy Scruple amiss. For removal of which (that no bar may be from him, betwixt thee and thy Benefit) receive this satisfaction for both.

1. *What is not proper, may be profitable for thee, and (if not directly) concern thee, by consequent. If the Great be disputed out of all their excuses and customs, which are pleaded and practised, to the neglect or injury of Gods private or publique Service; the mean, are thereby concluded (if so faulty) to fail their Duty without all Apology or Plea.*

2. *What is not possible, doth not concern thee; And what is Unjustifiable, should*

Id possumus quod jure possimus.

be impossible. Such is sometimes the Publ like use of Religion in the Church. Take heed of the Principle (as both false and perillous) that whatsoever is in the Church, thou maist be at it: So in Egypt *thou mightest worship a* Crocodile, *and at* Rome *must go to Mass. If without Sin, then I cannot, I must not go. So to separate, it is not to be a Separatist, nor can such absence be impious. Provided that the Judgement of sin, and the service be right, and hate (not love) of schism make the Separation.*

1 Cor. 10 20, 21.

2 Cor. 6. 17.

Thus Caution'd thou maist read even those Soliloquies without scruples; and for the rest, there is no Cause of any, as fit (without dispute) for all. Nor dost thou more in this, then in Reading King Davids *Psalms, or S.* Austins *Soliloquies, wherein all things are profitable, though not pertinent to every one. For one particular Soliloquie wil no more fit every soul, then one shoe any foot. So then where it fits thy soul, make it thy Soliloquie; where it doth not, thy History.*

Psal. 42.

Sunday

Sunday-Soliloquie.

Church-Duty.

OR,

A Soliloquie, Shewing, that all Owe a Publike Service to Almighty God, and Where *and* When, *and* How *they are to Pay it.*

MY *Soul!* Though *one* and *Entire* of thy self, thou art but a *Part* of the *Church*; and, as a *Member* of it, must do *duty* with the *Body*; In whose *common* Wo and Welfare thou hast thy *Proper* Interest and part. Thou must be *one*, therefore at *Common-Prayers*, when it is *Sought*; and make *one* at *Publike-praises*, when it is *Found*; and, as in *Private*, must *Attend* God in *Publike*. For since He is *God* of *All*, as well as *One*, he must be served by *All*, as well as *Thee*, and by thee as much as *Any*; and *More*, if thou be a *greater* one. For dost thou, my *Soul*, look for *Least* respect, where

1 Part. Rom. 12. 2. Jer. 29. 7

R 5 thou

thou doſt *Moſt* favour? Or to Receive Leſs *Rents*, where thou Letteſt moſt *Lands*? *O my Soul!* Be not thou (of all, be not thou) *Ingrateful* to thy God, who hath done Thee *Favour* above many *Millions*, in making thee both *One*, and *Great*, and yet requires no more but thy *Duty* for His *Rent*? *My Soul!* Obliged by ſo many Bonds unto thy Maker, Detract not a *Single* Service, where thou oweſt a *Double* Duty.

Deut. 10. 12.
Pſa. 116. 11.
Lev. 5. 6, 7.

Upon thy Solemn occaſions thou wilt not excuſe thy Greateſt Servants from *Attendance*, Becauſe the greater they are, the greater is thy Honor.

Thou canſt not Excuſe thy Self to God, if thy Service *Fail*, when it is moſt for His *Glory*.

And can any *Service* be *Solemn* without a *Publique* Place? or *Meeting* in it without an *Appointed* Time? Can any Place be ſo Convenient as what is *Conſecrate* to His *Honour*? Or *Time* ſo fit, as what is *Devoted* to His *Service*? The *Temple* then (the *Lords Houſe*) that's the *Place*; and *Sunday* (the *Lords Day*) that's the *Time*. And what *Days* elſe Holy *Church* by *Law*, and *Leave* from God, Sets apart to His *Worſhip*.

Κυριακὸν
Κυριακὴ

Con-

Content not thy self (*my Soul!*) with a *Common* place, if thou canst go to a *Consecrate*. Where shouldst thou *Wait* on the *King*, but in His *Court*? The *Church* is Gods *Court* (*my Soul!*) There Heavenly *Majestie* looks to be *Waited* on, and ever was by his *Saints*. For the *Body* of them to be in *One* place, and thou in *Another*, is *Schism*. Be not thou at the Devils *Chappel*, when others are at Gods *Church* A *Separatist*, how much *Saint* soever he seems, is no better then one of his *Servants*. To be so out of a *Mind*, that all *Places* are *Alike* (Even the most *Common*, as good as the most *Sacred*) for Gods *Service*, is Bestial *Heresie*. The Devil himself will not allow such a *Chappel*; Though he chose *Swine* for a *House*, yet never a *Stie* to be *Serv'd* in.

Lords House to be gone to.

Psal.100. 3. & 65.1 & 89.5.

Heb 10. 25.

Iud.v.19

Mat.8.31

Nor let it suffice to keep Conscience quiet, that thou dost *Serve* God at *home*, when others *Worship* him at *Church*! That's good in its time (O *My Soul*!) when *Sickness*, or *Necessity* Confines thee to a House, a Sacrifice *Acceptable* to God; but else, an Offering of an Ill and offensive Savour to God and Man, like Meat out of *Season*. At other

ther times, it looks like an *Integrity* and *Holiness*, but now like a *Singularity* and *Boldness*. Be not thou, no not in thy *Closet* (Gods *Little* Chappel) when others are at His *Greater* (the *Church*) Thou muſt not put Him to a *Private* Audience, when he hath appointed thee a *Publike*. But for Him to ſee thee in thy *Bed*, when He looks for thee in His *Court*; To Spy thee at thy *Glaſs*, when thou ſhouldſt be looking in His *Word*; To Be found at thy *Dreſſes*, when thou ſhouldſt be at thy *Prayers*; To be Taking or giving *Addreſſes* to *Man*, when thou ſhouldſt be making them to *God*; *O my Soul!* When thou wouldſt have God to *Loath* thee, let ſuch *Poſtures* of *Prophaneneſs* appear in thee!

Jam. 1. 25.

My Soul, my Soul! Believeſt thou God hath His Day of *Doom*? I know thou believeſt; I charge thee then (as thou wilt anſwer it at that Dreadful *Day*) By no means (unleſs the *Plea* be juſt before God) By no means (for theſe or any ſuch like ends) be *Beſtowed* in thy *Chamber*, when others are *Aſſembled* at *Church*. All Excuſes ſet aſide which *Conſcience* dare not Avow at that *Great Audit*, Behave thy ſelf

Feb. 10. 25.

more

more like a Saint and *Servant* of God; Be *Found* and seen, where they are, in the *Sanctuary*! Ps. 89.8

Dear Soul! If thou dost otherways, Where canst thou be better *Found*? Are there Better *Companions*, then *Saints* and *Angels*? Is any *Greater* then *God*? Any Nobler *Employment*, then to *Wait* on Divine *Majestie*? Any Happier *Place*, then *Heaven*? Any Weightier *Business*, then *Happiness*! Lo! *They*, and *This*, are *Here*. Saints, *Ministring*; Angels, *Assisting*; God *Residing*; Heaven, *Appearing*; Happiness, *Working*; Heaven in *Figure* is Before thee, the *Gate* by thee; and where is Happiness but in *Heaven*?

Psa 74.7 *House of Glory.* Isa.60.7 Gen. 28: 17. *Regia Dei, ipsum cœlum.* Chrys. Ezek, 46 10.

What then? Thinkest thou any too *Great* to serve God? I know thou art too Good to think it, too Wise to believe it. The *Prince* hath his *Pillar* in Gods *Temple*. There Great *Solomon* * *Kneels*; *Constantine*, *Stands* Before Him. Wert thou *Prince*, *King*, *Emperour* (never so great a Man) Nay, *Cherubim*, *Seraphim*, *Throne* (never so great an Angel) it would be thy *Honour* to be His *Minister*. And dost thou, a *Man* (no Angel) a *Worm*, (no Man) dost thou disdain on Earth what

2 Chro. 23.13. and 6.13 * Eccl. Hist. *Eus. de V. C. l.* 4.c.33. *Stans concionem audit; aliter venit rogatus licet.*

Dan. 7. 10. Apoc. 4. 19. Job 4. 18 19. Psa 22. 6 Psal 127 1. Prov. 19. 21. Prov. 16. 3.

what they *Do* in Heaven? Dost thou *Despise* what the greatest have *Done* on Earth? Or dost thou Pretend *Affairs* when *Crowns* are no *Excuses*! Nay therefore, *My Soul*, Wait on God the rather, that He (without whose blessing all *Designs* are *Vain*) may Speed thy *Dispatches*, and *Prosper* thy *Affairs*.

But, if thou hast either *Sense* of thy Makers *Honor*, or thy Own *Salvation*; if any *Love* to *God* or man be in thee; if any Care of *Piety* or *Prosperity*; if not given up to an utter *neglect* of thy *Own* and *Others*, worldly and Heavenly *Welfare*; I Charge thee, *O my Soul*. and Recharge Thee, Take Heed and *Tremble* to *Keep* Others from *Church*, (unnecessarily, to Wait upon Thee at *Home*) when thou and they should be Waiting on *God*, in his *Sanctuary*. Art thou their *God*, that to *Attend* thy *Will*, they must neglect his *Worship*? Or art thou the *Greater* God, that thou must be Served *Before* him? An *Idol* thou mayest be, sure a *God* thou art not. So thou *Robbest* God of his *Honour*, and drawest thine into the *Robbery*. *O my Soul!* Be not such a *Theef* to Heaven. Do but Consider it, and thou

Hic fur est & latro, qui furari voluit gloriam tuam. — Deut. 24. 26.

wilt

wilt *Condemn* it, and never more be *Guilty* of such High *Dishonesty*. Thou must have care that *Thou* and *Thine* *House serve the Lord*, not Take course to *Keep* thee, and *Them* from his *Service*. The *King* after Gods own heart, went *with* a multitude *into the House of God* (held not many from it.) Was one of the *Holy Round* and *Ring* of Worshippers; not *Sitting* in a *Chair*, when he should be *Standing* before the *Altar*; not with them About him, that should be with him About God! *Dear Soul*! *Bring* all to heaven thou canst, *Hinder* none from it. And though *Atheism* sit in the *Door* of some Lips, that dare say, *Religion* is but *Policy*; let it not lurk in any *Corner* of thy Heart so much, as to think *Piety* an *Impertinency*. A *Ceremony* to be *done* when there is nothing else to do. No, *my Soul*! There is no other *Way* to Heaven; and the *Church* is Gods *high* way. What is done, and not in *Religion*, or *Order* to it, is *Impertinent* all. And the Lord keep thee, and thine from their *Death* and *Misery*, whose *Conversation* is a meer *Pastime*, and their *Life* an *Impertinency*!

Jos. 24. 15.
Psa. 42. 4
Psal. 26. 6
Mal. 3. 10
Exod. 5. 17.
Rom. 6. 22.
Isa. 35. 8
Eccl. 5. 6
1 Cor. 10. 7.
1 Pet. 1. 17

As therefore *Philip* had his *Morning*

ning-Memento to tell him he was a *Man*, to keep him from *Pride*; Have thou some *Evening-Remembrancer* to Mind thee, the *Night* before, The *next Day* is for God, to Prevent such *Prophaneness*. That by *Disposing* thy self to a *Timely* rest that *Night*, thou maist have better Time and Spirit to Serve God on His Day. Look at *Late Companies* then, as *Vipers*, and Shake them off as such. *Wastes* of Time (especially Holy) work *Stings* of Conscience. It is thy *Mothers* Counsel (The *Churches* use) *Saturday* is *Half* Holy-day, that *Sunday* may be *Whole*. And sure, the Devout *Mother*, that would have God *Thought* on that *Afternoon*, would not have him *Forgot* that *After-night*; much less *Neglected* on the *After-day*. No, *my soul*! If thou dost *Honor* thy Lord and Saviour, thou must not *Despise* his Day,

The Day of the Lord.

Lords Day to be kept.

Nay, If thou hast any Love to *Religion*, thou canst not. For what is *That*, but the *service* of the Lord, and this but his Day? Nay, if thou hast any Care of *Happiness*. for what is this, but thy Saviours Day? and how *That*, but because Set apart to seek *salvation*? Thy Lord Christ *Rose* this day out of his *Grave*

to

to *save* thee; and wilt not thou *rise* out of thy *Bed* to *serve* him? Is that the way to *Uphold* an *House* to Pull down the *Pillar*. *My soul!* If Piety have no *set*-day for her Practise, Religion will soon *Fall* to *Ruine*. Without that, it will not be *Visible*, but *Vanish* to nothing; and thy Bliss, with It. For surely; If thou seek God *No* Day, thou wilt *Find* him no *Where*. And in Heaven Every day is alike Sabboth; on *Earth*, to make each day *Alike*, is to seek God, no day. Thou canst not be (as in *Heaven*) Every day *Holy*; thou must not be (as in *Hell*) Every day, *Prophane*, alike. *One* Day therefore in the *Week* is *set*, that *Religion*, and (with it) thy *Salvation* be not *Lost*.

--*Negligentissimè vivorem, nisi per hæc præcepta ad officium Religionis inducerentur.* Jer. 9. in Gal. 4.

Apoc. 1. 10. 1 Cor. 16. 2.

And the *First* of the Week, is that *One*. As *Ancient* as the *Apostles*; as *Catholick* as the *Church* of Christ. *Reverend* for that, and to be kept Holy by *Thee*, Because Observed by *All*; All that ever Professed the *Name* of *Christ*. And, *my soul*, thou wilt not *Renounce* Him! Not be *Refractory* to Apostolike *Order*, Not *Contradictory* to Christian *Custom*; nor *singular* to all the Saints in the Catholick Christian *World!* This *Day* was ever kept by

--*Is solus revera est proprius ac Dominicus dies--In solâ Ecclesiâ per totum orbem diffusus.* Euseb. l. 4

All. And so let it be *Kept*. And as they *did*, so do thou *keep* it. For (*my Soul!*) many do not so. Not caring, or knowing,

Second part.

How to keep the Day of the Lord.

Gal. 2. 16 For Some *Observe* it with great *Superstition*; Others, shun that, with gross *Prophanation*: Some *Bind* themselves to such a *Strictness*, as they neither *Do*, nor *Can*, nor Need *Observe*, Because what God *Requires* not; Others leave themselves to such a *Looseness*, as they take not like *Liberty* on another day. Betwixt these two *Extreams*, must thou walk warily (*O my Soul!*) Keep it not, as the *Jew*, a *Sabbath*; nor as the *Heathen*, a *Bacchanal*. Observe the Day with *Devotion*; keep it, from *Superstition*. Fly from an Uncommanded strictness; but run not to an *unjustified* Looseness. Take this *Rule* for thy *Guid*, Let *Church* duties be duly *Paid*; and let not the *House* Defraud the Church. Those are the *Main* Service, These must be Serviceable to the Main. For it is absurd (*My Soul*) to Think that on *One* and the *Same* day, thou maist appear *Saint* in Gods house, and in thy own, a *Devil*. Be not *Privately* (though piously) *Employed* when thou shouldest

Exo. 16. 23. & 35. 3. 1 Pet. 4. 5 2 Pet. 2. 13.

shouldst be at *Publike* Service, but when publikely *well*-disposed, be not privately *ill*: this being *more* holy then another day, must not have *less* of thy Service: House and Church then, Both look to this, what other days *confine* to the house, this doth *in* it; and what others do not, in *Church*.

So then, *My Soul*! In the *Church* (Gods House) On *Sunday* (the Lords day;) *where* and *when* the King of heaven Keeps his *Court*, and commands thy *Attendance*, fail not on any *terms* (save just and necessary) [illegible] thy self in the Holy *Equipage* of a *Servant* and *Suppliant* to the *Majestie* of heaven: Believe thy *absence* else, an *Offence* to God thy *Father*, a *neglect* to Christ thy *Saviour*, an *undutifulness* to the Church thy dear *Mother*, a *scandal* to man thy Christian *Brother*, and to those that know Thee, and it, an *Example* of ill, and *Encouragement* to Ungodliness.

But when God, by his *Ministers*, Sends out *Summons* to Call thee to his *House* and *Table* too; Not onely to *Serve*, but *Sup* with thy Lord, *O my Soul*! How wilt thou answer it Or to thy Self, or thy God, if thou dost not *Come*? Lovest thou *Eternity*, and hast

Lords Table to be come to. 1 Cor. 11. 20.

no

Joh. 6. 48 no *Appetite* to the *Bread of Life*? Can
--Pharmacum immortalitatis. thou and *Satan* be too much *Two*?
Ign. Thou, and thy *Saviour* too much *One*?
1 Cor. And is not *This*, thy *Communion* with
10. 16. Christ? That, thy *Separation* from Sin?
2 Cor. And It, thy *Dis-union* with Satan?
8. 15. Can thy *Pardon* from Hell be so *Sure*;
1 Cor. or thy *Assurance* for *Heaven* too
10. 21. *Strong*? And is not this Blessed *Sacrament* the *Seal* of thy Pardon, and that
* Sensum in minimis minuit, in gravioribus peccatis consensum tollit. Bern. Assurance? Canst thou do thy Saviour too much *Honor*? Is a Commanded *Commemoration* of His *Love*, too much? Is not a Neglect of that, a *Scorn*? A sign of his Vile Neglect? Wilt thou *Shed* thy Blood for His *sake*, that wilt not *Drink* His, to thy *Salvation*? Wilt thou Drink His Cup of
1 Cor. 11. 31. *Gall*, that dost Refuse His *Wine*? Wilt
Mat. 26. 28. thou Climb His *Cross*, that dost Shun
--ἄῤῥα βῶνα τὸ μελλούσης ζωῆς. His *Board*? *Dye* for Him, that wilt not *Sup* with Him? Be His *Sacrifice*, that
Damas. dost Decline His *Sacrament*? *O my*
Lu. 22. 9 *Soul*! Where is thy *Love* and *Duty* to thy *Christ*, if at His Call thou dost not *Come*? And what is it keeps thee *away*?
1 Cor. Doth *Malice* glut thy Holy *Appetite*?
10. 21. This is to leave *Gods*, for the *Devils*
1 John Table! Is thy *Stomack* for some *Carnal* lusts and pleasures; and the *Preparations*
3. 12.

parations for it, *Slack* that? This is to prefer *Mans* bread, to *Angels*; Nay, a *Sinners*, which is worse; to the most *Heavenly*, which is better. *O my Soul!* When God and the Devil, or God and Man, at once *Invite* thee to their *Board*, give not Man (much less the Devil) thy *Presence*, and deny God thy *Appearance*. No *my Soul*, without good *Warrant* from God under *Seal* of thy Conscience, *Refuse* not his Invitations to thy *Eternal* welfare, lest he *Banish* thee his *Beatifical* Vision for such Inexcusable *Negligence*; And keep thee from the Supper of the *Lamb*, that hast kept thy self from the Supper of the *Lord*. O! wo to thee, *my Soul*, for ever, if he once say (as for like neglect he did) *Thou shalt not eat of my Supper.*

Psal. 78. 25. 1 Per. 1. 12 Cant. 5. 1 Luke 14. 17. Apoc. 19. 9. Mar. 22. 8. Luke 14 22. Pf. 118. 19 Pro. 9. 2. Joh. 6. 27.

On Gods day then, When his *Door* is *Open*, Be with him, but especially when his *Table* is *Spread*. Gods *Ordinary* is better then the Worlds *Feast*, because it *Feeds* to a Better *Life*; But here, *my Soul!* are the *Dainties* of heaven. What *Infinite* Wisdom and Goodness can *Provide* to Feast

* *Omnium carnalium saporum & dulcedinum voluptates exuperat.* Cypr. de C. D. Pr. v. 9. 2, 5.

thee,

thee, till thou art *Satisfied* with Glory in His *Presence*, where is *Fulness* of joy for *Eternity*. *O my Soul* ! where * Angels are *Ministers*, be thou One of Gods *Guests*. Where Heaven is on the *Table*, *Kneel* thou at the *Board*. Where Life is in the *Bread*, Be thou at the *Table*. Think it *Death* and *Exile* from God, and Heaven, to be kept from the *House*, and *Table* of the Lord.

Ps. 17.15
* Chrys. *Ubi omnes angeli cum sacerdote, &c.*
Joh. 6.51 & 6.41.
ζωοποιὴ τράπεζα
Damasc. *Animæ vis spes, salus, lux, vita nostra*--
Chrys. Holy carriage in Gods House:
Ps. 42.1,2 & 93.6.
1 Cor. 11.22.
Eccl. 5. 3
Hab. 2 20
Ps. 46.10.
Ezek. 33 31.

But *Presence* is not enough, if *Carriage* be not Christian; *Holiness becomes Gods House* (*Rudeness* is Unsuitable) *Vail* thy *Eyes* Here, with Holy *Modesty* ! *Tie* the *Lips* with Humble *Silence* ! *Shut* thy *Ears* to all Earthly *Audience*. *Fix* thy *Feet* to Lowly *Quietness*. *Cover* thy *Body* all over with Religious *Reverence*. Yes, and *Shroud* thy *Self* under it, too. For God sees *Thee*, as well as Man sees *It*: Here then thy *Thoughts* must *Mind* Heaven, and thy *Affections* not *Move* Earth-ward. On these *Wings* must Devotion *Mount* thee to the things *Above*. These *Below* are the business of *Worldlings*, not *Saints*. Admitted into the *House*, but Banished the *Church*. *Look to thy* foot *when thou comest to the House of God*.

Set

Set it *Right* towards Heaven, yea, and *keep* it so, when thou art in the house; (let it not *Wander* when it is well Set.) What is thy *Foot* (*my Soul*!) Sure thy Self art *One*, the Body * is the *Other* Foot: Thou must look to both. *Thoughts* and *Gestures*; *Affections*, and *Actions*; *Dispositions*, and *Demeanors*; Both must be Look'd to.

* *Gressus 1. mentis, 2. Corporis.* Olymp. per Synecd. partis. Gen. 28. 17.

How dreadful is this place! If *Reverend*, Dread to make it *Ridiculous*. Dare not to *Laugh* in Gods *Face* (Do not then in Gods *Church*.) Do not *Chat* in his *Presence*. (Dare not then talk *There*.) Dare not *Gaze* before Gods *Eye*. (Let not thine *rove* in His House.) If *Vain* thoughts, and *Foul* lusts do *Come*, bid them Be *Gone*, They are no objects for Gods *Eye*.

2 Chro. 7. 14. Psal. 110. 1. 2 Chron. 7. 16. Ier. 7. 10. Iam. 4. 8.

Here, Thy *Ears* must be *Shut* to all *Words*, but *Gods*. Thy *Lips* Watcht from all *Speech*, but, *Prayers*! Thy *Eyes* Open to no *Sights*, but *Angels*. Thy *Mind* Left to no *Motions*, but for *Heaven*! *God*, and *That*, and *They*, are *There*, and thou must do all *reverence* before the *Majestie* of Heaven. *Reverence my Sanctuary*. Yes, because, *Thy Self*, *O God*! And thy *Angels* are there with Thy *Self*, *O Lord*! *Rudeness* is fitter for *Ruffians* then

Lev. 19. 30. 1 Cor. 11. 10.

then *Angels*; (no Demenour for Saints? A rude *Presence* is worse then a plain *Absence*; for that (*my soul!*) is a *Neglect* of God; this, a *scorn* upon him. That to Man *seems* an *Offence*, this, *Is*, a *Visible* Scandal. Yea, to a *Multitude*. As many as be *Congregated* to Serve God, and see that *Sanctuaries* Before Him! Better then, *my soul*, not *Attend* God, then *Affront* him; and be out of Mans *sight*, when he is Before God, then a *Moat* in his *Eye*, and when he is on his *way* to Heaven to lay a stumbling *Block* before him. Plead not *Custom* in Excuse! Saints never had it, and thou must not use the *Haunts* of Sinners. Gods *Dues* must not be paid to the Devils *Custom*. Not keeping Order in Heaven made Angels *Devils*. Not keeping *decorum* in the Church will not make Men Angels. Before God they *Adore*, and *Tremble*; Where shall they be that are so *Bold* before him! *My soul!* were it possible for thee to be a Saint, (an Angel) and *Rude*; thou shouldest either never *Come* to, or never *Keep* in Heaven.

Break then the *Bands* of such Customs as the *Chains* of Death. Go

1 Cor. 11 27. and 14. 23, 25. and 14. 23. and 10. 32.

Lev. 18. 30.

1 Cor. 10. 32.

Jud. v. 6.

Isa 6. 2.

Apoc. 4. 10. & 5 14.

Pro. 5. 22

to

to *Church*, as to *Heaven*; and *Carry* thy self there, as thou wouldst *Keep* in it. Be *Reverent*, as thou wilt be *Bleſt*. No *Recuſant* to it, nor *Miſcreant* in it. If Others be, Have no more *Fellowſhip* with them that have no more *fear* of God. That When they go whither the Spirit of *Prophaneneſs* leads them, thou maiſt go to *Heaven*. Pſal. 5.7. Ezek. 28. 16.

Heavenly Carriage at the Lords Table.

And when to Appear at the Holy *Euchariſt*, O *my ſoul*, *Array* thy ſelfe with all poſſible *Reverence* then! Body and Heart, let both *Kneel*, not to the Holy *Elements*, but thy *Maker*. For (*my ſoul*) when thou, a poor miſerable wretched, ſinful *Creature*, art admitted to *Communion*; (ſo *Near* Communion with the *Eternal* God, thy *Almighty*, and *All-Holy* Creator) canſt thou be too *Humble*? Did thy *Face kiſs* the Earth, when thy *Knee* doth *Touch* it, couldſt thou go too *Low* to a Majeſtie ſo *High*? and yet, In this *Holy* Myſterie as *Low* in condeſcending *Goodneſs* to thee, as *High* above thee in *Infinite* and Incomprehenſible *Greatneſs*? *My ſoul*! They are Mad, who making themſelves *Co-heirs* with Chriſt, will therefore Sit to keep *Co-*

1 Cor. 10. 28, 29. *Adora & Communica.* Aug. 2 Sam. 9. 7, 8. Pſ. 99 5. 1 Kings 7. 27.

equals with him. At *Lowest*, He is thy *Lord*. *Man*, thy *Brother*; but *God-man*, thy *Maker*, and thy *Father*. Every *Communicant* is thy *Peer*, but he
1 Cor. 10.17. *King* of all. And His *Table*, not thy
Apo. 15 3. *Fellows*, but the *Lords*. *Worship*, not *Fellowship*, is fit for Gods *Board*. In
1 Cor. 10.21. His *House*, thou art in His *Presence*; but *Here*, Before His *Chair* of Estate;
Psa. 132. 7. the *Mercy-seat* of Almighty *Majestie*: What? a *Man* of *Earth*, and *Bold*, so bold Before the *King* of *Heaven*? Even *Celestial* Spirits cast their *Crowns* down before His *Throne*: shall *Dust* and *Ashes* Carry up his *Crest* Before
Apoc. 4. 10. Him! *My soul*! Thou art better *Taught* by an Undoubted *Divine*.
Gen. 18. 27. *God is greatly to be* Feared *in the*
Psa. 89. 8 *Council of his Saints*; *and to be had in* Reverence *of all them that are* About him."
Ps. 95. 6. *O Come, let us worship, and* Fall down *and* Kneel *Before the Lord our Maker.*

The

The Sum of this Soliloquie is.

God, our Common Maker, must have a Publike *Service, in Common Prayers and Worship*

Every Man must pay God this Homage: *and the Greater he is, the greater his Obligation to it.*

There must be a place *set apart for that Service; and the Church, for it is a Sacred place.*

As for Holy Duty most fit, so for Heavenly regards: no place out of Heaven is so lovely, and desirable as the Church.

There must be a Time *set for Holy Assemblies in it, and by Ancient and Universal use, that with Christians is the* Lords Day.

As Prophanation, so superstition must be shunn'd in the due Observation of that Holy time.

Its ill to keep *our selves from Church (unnecessarily) and worse to keep away others.*

If rude, *and irreverent there, as good keep away our selves.*

At Communion *times, above all, we should be neither* absent, *nor* rude.

Domestical-Devotion.

OR,

A Soliloquie Inviting, and Enabling the Soul to a Privacy of Piety, and Discharge of Daily Duty in Secret and Closet-Prayers.

HEar, O *my soul!* What is required to the *Service* of God. For, as thou dost *know* it in vain, if thou dost not *do* it; So thou canst not *do* it aright, if thou dost not *know it*. Know then, O *my soul*,

Ioh. 13. 17. Pro. 19. 2

As Thou art of thy Self, *One*, and *One* of the *World*; thou dost *owe*, and must *Pay* Almighty *God*, the Maker of *Thee* and *It*, a *Private*, and a *Publike* Service. In the *Closet* God must see it, in the *Church* Man must behold it. There, Dear *Child!* speak freely for thy Self, to God, be thy own Priest: In *Mouth* in Secret; and doubt

not

not but thy Heavenly *Father* will grant and Seal thy *Suits*: But *Here*, let thy * *Mother Speak* for thee, and Her *Priest* (Gods Lips) be thy *Mouth* unto Almighty God. The Closet, is thy *Particular* Church, but the Church the *Common* Sanctuary. For Gods sake then be *Reverend* there; but here, both for *Mans*, and *Gods*.

* The Church. Mal. 2. 7.

Neglect not *Dear Soul*, neglect not thy *Daily* Sacrifice. *Morning* and *Evening* offer up thy Service to Almighty God.

Psa. 55. 17.

Open the *Day* with this Holy *Key*, that the blessing of the *Light* may be upon thee; *Shut* up the *Night* with the same Key, that the curse of *Darkness* do not seize thee! Dare not to *Eat*, nor *stir*, till thou hast Prayed thy *Pasts* from Heaven, lest *Mischief* meet thee before night, and hale thee to thy *Grave*: Do not dare to *Rest* or sleep, till thou hast begg'd thy *Pardon* for the guilts of the day, lest *Judgement* surprize thy Soul before the *Morrow*.

Psa. 49.

Luk. 12. 20.

My Soul! These are thy *Visits*, and *Entertainments* of Almighty *God*: and do not (O do not) to *Give* Man his, *Neglect* Gods Visits. He is the

Greatest Person, serve Him therefore *first*. Be not guilty of that *Rudeness* to thy Heavenly *Father*, which thou abhorrest as *Uncivil* to a *Noble* Person; Let *Him* stay and wait for thee, whilest thou *Entertainest* thy self, with some *sorry* one.

Leave not a *Prince* to go to a *Peasant*. (Thy *Prayers* and *Addresses* to Almighty God, to *Entertain* any earthly One whatsoever:) Alas! *My soul!* In Comparison of the *Mighty* God, the *Greatest* Man is not so much as a *Peasant* to the *Mightiest* Prince!

Isa. 40. 17. Job 34. 19. Psal. 11

When thou art with God, *Angels* are with thee (O my *Soul!*) And do not turn thy *Back* on Angels to *go* to Men, though *Saints*: and much less to such as appear in sinful shape, like *Devils*.

And though thou be no *Priest*, nor professed *Recluse*, bound by *Canons* to *Set-hours*; yet, *my soul*, thou shalt do God and thy self but right, to *set* and keep some Set-*Times* of Devotion.

Thou canst do so much for thy Bodily *Health*, thou shouldest for thy *Souls*! Observing that *Rule*, brings better health for a *Time*; but Keeping this *Order* makes healthy and happy for *Ever*!

Ever! And if thou dost (as thou maist) observe thy *Physicians* Prescripts, *my soul*, thou must not neglect *Diviner* Directions. Their best end is, that the *Body* may be more *serviceable* to the *Soul*; but the *Aim* of those better, that the *Soul* may be most *serviceable* to Almighty God.

And if thou dost resolutely *set* and observe thy *Hours*, who will disturb thee? Even the most *Prophane* will not for *Civilities* sake, and the *Religious* will not be so *prophane*. And if any should offer such an *Irreligious* Incivility to thee, do not thou, by suffering it, do as much to thy God! *Cursed* is he that makes thee neglect thy *Maker*; *Cursed* thou, if any *person* or *thing* whatsoever, make thee *Guilty* of that *neglect*!

My soul! For *Honesties*-sake, thou wilt not break thy promised *Time* with Man; for *Religion*-sake, do not break thy Set-*hours* with God.

And though God tye thee not precisely to such Set-*hours* of the *Day*, yet shalt thou do well to let Religion *Bind* thee to the best times of His *service*; And the *Morning*, when thy *spirits* are most *Fresh* and *Unsullied* with

Psa. 63. 1 *Worldly* Thoughts and Affairs (as for *Studies* (so) for *Devotions*, is doubtless *Best*. And the more *Early*, the more *Acceptably*, dost thou make thy Pf. 130. 6 Devout *Appearance* before *Almighty* God.

Mal. 1. 14 But not so, if most *Late* at Night: That, is to give God the *Prime*; this, the *Dreg* of the *Day*; if when thou art *sleepy*, and shouldest be in *sleep*, and hast no more ways to spend and pass thy Time, thou dost give the *Reliques* to thy Prayers, and bestow thy *Broken-Minutes* on Thy God.

My soul! The Religious *King did rise at Midnight* to say his Prayers to Psal. 119 God; But did not *sit up* till Midnight 62. *Ravelling* out his Time on *Toys*, which Rom. 13. should be *wound* up in his *Prayers*. To 13. be on thy *Knees* when others are in Luk. 2. their *Beds* (to break Sleep for Devoti- 37. on is *Pious*; but (if not so) its good when others are, to be on thy Knees, that thou maist take *Strength* to thine, by a *concurrence* of others Prayers! *Extraordinarily* that; but *Ordinarily*, Ps. 55. 17 thou must do this. *In the Evening, and Morning, and at Noon will I Pray, and that instantly.* Observe it, *My soul!* He doth not make his *Morning-Prayers* at

at *Noon*, and his *Evening* at *Midnight*, and *Instantly* always, *Sleepily* never: The *Time* which God and Nature have set out for Bodily *Rest*, is best for *Sleep*. Thou *Stealest* from it, if *due time* neglected) thou take of *That* for Devotion.

Yea, thou dost commit a double *Robbery*, on *God*, and *Nature*! Him thou *robbest* of his *Devotion* in due time; and Her, of her *Due Time* of rest to *Pay* God, what thou *Owest* Him. And the *Coyn* is scarce *current* in which thou makest thy *Payment*; because it wants both *Metal* of Spirit, and *Stamp* of Gods *Allowed* Time. Tob 17. 12. Rom 12. 11. Col. 3. 1

Be then Devout daily (*Dear Soul*!) and observe due Seasons and Hours for thy Prayers to Him, to whom thou owest thy Self and Life every moment: and so thy *Private* Duty is Discharged to God. And the better the more *Private*. Some affect *Ostentation* and their *prayers* in the *closet* look as *publique* as a *Pharisees* in the *Market-place*; as if they did rather *Act*, then *Say* their *Prayers*; and rather *played*, then *performed* a *part* of Devotion: But so God *See* thine no matter if no Man *know* it. It looks more Acts 17. 28. Mat. 6. 5.

sincere, if it be more *secret*; and so much more *pretious*, as it is more *sincere*. What thou canst then avoid, that, let those, who would have Man *Reward* them, have Man *see* them,

Mat. 6. 6. *But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to Thy Father, which is in secret, and Thy Father which seeth in secret shall reward thee openly.*

The sum of this Soliloquie.

Ps. 86. 7. and 50, 7 and 118. 28, *God is* Singularly *God of me, as Unversally of the World.*

For this, I owe God a Particular *service.*

There must be some time set *for that payment.*

1 Chron 16. 40. *Evening and Morning are Best* Hours *to be set.*

1 Thes. 5. 17. *Time* Set *to God, must not be Broken by Man.*

Ps. 76. 11 *Noon and Midnight are not God's Morning and Evening.*

Tuesday

Perpetual-Service.

OR,

A Soliloquie directing the Soul in those Duties, which must never cease whilst we Live, if we will be happy when we Dye.

SEt-*hours* of Devotion do well (O *my soul*) but that *service* is not all. To give God *Two* a day, and Spend *Ten* at thy pleasure. The truth is, *Two* are set apart to *pray*, that we may spend *All* in His *service*. Which if we do not as well *Endeavor*, as *pray* to do, we do but *Misspend* those *Two*. For, *my soul*! Thy *prayers*, are but *Mockeries* of Almighty God, if thou hast not care as well to *Do* as *say* thy *prayers*! Observe then some *Hours* for thy *Devotion*, but all *Time*, in thy *Conversation*. The *Eternity* which God will give, and the *Goodness* which preserves thee every

Mat. 7. 7 Prov. 28. 9.

Luc. 1 75

Moment,

Moment, will not abate a *Minute* of all;
Lu. 1. 75. Acts 26. 7. for this, thou owest Him Service, *All the days of thy Life*. Every *Hour* of the day, Every *Minute* of the hour. Thou
Deut. 19 9. must do Him *Homage* at *some* Times, *Injury*, at *None*; *Kneel* at *Times* Before
Deut. 6. 13. and 10. 12. Him and *pray*, but *Offend* and *Provoke* Him *Never*. *My soul! Keeping a good*
2 Tim. 1. 5 *Conscience* is doing *Him*, This Service. In all thy *Ways* then *study* thou to keep
Acts 24 16. a good Conscience, That is, a *Conformity* betwixt *His* and thy *Ways*;
2 Cor. 1. 12. His *Will*, and thy *Life*; His *Laws*, and
Rom 12. 1. thy *Courses*.

Deut. 8. 6. And since thy *Thoughts*, *Words*, and *Deeds*, are the three *Courses* of thy Life,
Psa 119 5. How they are to be *Run*, Take *Direction* by His *Laws*

Pro. 3. 6. Heb. 9. 14. And Let *Solomon* (that Great and Wise King) teach,

Psa. 119. 5. 6. 1. *The Government of thy Thoughts.*

Pro. 4. 23 2. [*Keep thy* Heart *with all diligence*] A *Little* will not serve: All is little enough. For thou canst not keep *Hand* or *Tongue* without this. Their courses being *Rivers* that *spring* in the *Heart*. *Out of the* Heart *proceed evil*

Mat. 15. 19. *Thoughts*, *Murders*, *Adulteries Fornications*, *Thefts*, *False witness*, *Blasphemies*. Ill words, deeds, thoughts all

flow

flow from the heart; The *Womb* of wickedneſs, the *Neſt* of evil; No *Birth*, no *Bird* without it. *With* all diligence then, look to it. Since the *Triplicity* of all ill is *from* it; a Double, a *Treble* Watch be ever over it. *Watch* then, *my ſoul*, that no Ill *Thoughts* lodge in it. *Come* they may, they will (by force of *Temptation* or Corruption) but *ſtay* they muſt not. If the *Gates* of *Senſe* let them in upon thee; do not *Board* them, do not *Bed* them, *Conſent* not to them, *Delight* not in them. Thoughts are like *Birds*, they come as *ſwift*, and fly as *High*; their *Hovering* thou canſt not hinder, But their *Neſtling* thou maiſt. If of an ill feather, thou muſt. Suffer them, and they will *Hatch Fledge*, and *fly* Abroad, out of tongue or hand, in *Words*, or *Deeds* of wickedneſs.

Pſa 7. 15 Job 15. 35. Iſa. 59. 4. Ier. 4. 14. Deut. 14. 11, 12.

If then *Fleſh* or *Devil* bring an ill thought into thy Heart, *Wandring* or *Wicked*, to *God* or *Man* (any way *Ill*) do thou forthwith *frown*, and *Turn* it out. Bid it not *Welcome*, but *Avant*. And if that will not *put* it, *pray* it *Away*. *Groan* to God under it, that He may *Remove* it. And, if yet it will not *Go*, Call in *Help* from *God* againſt it. Seek

Job 33. 23.

Ghoſtly

Ghostly *Counsel* about *it*. *My soul!* If an *Infant* Thought grow too *strong* for thee, if it grow *Man*, how will it *Master* thee? *Cry* out then at *first*, and *Call* in more strength then thy *own* to drive it from thee.

And because it is so hardly got *Out*, if once let *In*; therefore watch what thou canst to keep it out. See to the *Cinque-ports*, and at every *Gate* of sense set a *Watch*: And the *Eyes* and *Ears* Especially, as the *principal* Gates. *David* had never had so much as the *Thought* of Adultery, had he looked better to his *Eyes*. Nor would the *Whorish* woman have come into the *Tong* mans *Heart*, had he kept her out of his *Ears* At these *Two* gates *Adam* was *Taken*, and Mankind *Lost*. Nor is the *Fort* of the Heart (almost) ever got, till we give up those *Outworks*. Gazing on *Temptation* and Listning to the *Devil*, is the Overthrow of Man. For if the heart be gone, all is Lost. As the *first* thing which lives, its the *last* which dyes, as well in *spiritual* as *natural* Life. If that then be *Departed*, thou art a *Childe* of death. *For out of it are the issues of Life*. Above all keeping then, *Keep* thy Heart.

Mar. 1. 13 37. Psal. 119. 37. Job 31 1. 7. Pro. 4. 25 & 17. 4. 2 Sam. 11. 2. Pro. 7. 21 Gen. 3. 16 *Nec potest arx mentis capi, nisi per portas, hostilis irruat exercitus.* (Hier.) Prov. 4 23.

Yes, and keep thy *Tongue* too: As thy

thy Life, Look well to thy Tongue.

The Government of thy words.

It is S. Peters *Transcript* of King Davids *proclamation*,

Who *is the man that would live long and see good days; let him keep his* tongue *from evil, and his* lips, *that they speak no guil.* Pf. 34. 13. 1 Pet. 3. 10.

It is *Unruly*, and apt to *Run* to Evil; a *Bridle* therefore thou must have for it. And what is that? Surely Gods *Law*, is a *Bit*; his *Threat*, a *Curb*; thy *Resolution*, a *Rein* (all make a good *Bridle*.) The *Bit* is in every *Mouth*, the *Curb* in every *Ear*, the *Rein* should be in every *Heart*. If the Tongue go againſt *Law*, it muſt come to *Judgement*. Even *Words* muſt be *Accounted* for; If *Vain*; thou muſt Anſwer for their *Idleneſs*; The *Judge* Aſſures it. If *Vile*, then thou muſt look to anſwer for their *Illneſs*; The Judge Pronounceth it. For, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* Though but *Wind* (as they blow from *Holy* or *Unholy Spirit*) they *Waſt* to *Heaven*, or *Hell*. My *Soul* look to it: *Life and Death are in the Power of the Tongue.* This made *David rein* his *in*. *I ſaid I will look to my ways, I will take heed that I offend not with my* tongue. Jac. 3. 2. Jac. 1. 26. Pro. 4 24 Pſ. 12. 3. Jude. v. 15. 16. Mat. 12. 3. Mat. 12. 37. Iob 6. 26 Pro. 18. 21. Pſa. 39. 1

Tongue. He will keep it as with a Bridle.
Apud Hire. He *said* he would, he *resolved* it should be so. He did not *Bite* it *Out*, as the Young man did his tongue, to *save* his *Conscience*; but *In* he did, and so must thou. *My son*, thou needest not be
Psal. 51. 15. and 71. 8 so *severe*. It's the *Trumpet* of God's Honour, the *Organ* of His Praise; (His Servant and Sanctuary must not be
Psa. 29 9 *Mute*) Do not then *Ruine*, but *Rule* thy *Tongue Bite* it then *In*; and (if need be) Bite it, but not *Out*. And the *Rein* will be more easie, if the *Heart* be well
Mat. 12. 34 35. *Ruled*, For, *Out of the abundance of the heart the* Mouth *speaketh* [*Good* or *Ill*, as it is stored with *Grace* or *Wickedness*.] Where no *Restraint* of ill *Thoughts*, there will be *Liberty* for ill *Words*. For what are Words, but Born *Thoughts*? and what are Thoughts but Conceived *Words*? *Misconceptions* make *Mis-shapen* Births.

2 Pet. 2. 18. Seest thou not, *O my soul!* How *Unchaste* Hearts have Tongues full of *Filthiness*? And a *Stews* is in the *Mouth*
Jud. v. 13. when a *Whore* is in the *Heart*? Have not *Prophane* Hearts, Tongues full of *Ungodliness*? A *Hell* in the *Mouth*,
Mat. 12. 34. when the *Devil* in the *Heart*; Have not *Uncharitable* Hearts, Tongues full

of

of *flanders*, and *Censoriousness*? A *Knife* in the *Mouth*, when a *Butcher* in the *Heart*? Do not *False* Hearts fill Tongues with *Lyes*, and *Deceitfulness*? A *snare* in the *Mouth*, when a *Fowler* is in the *Heart*? Do not *Proud* Hearts fraught Tongues with *scoffs* and *Disdainfulness*? An *Ishmael* in the *Mouth*, when *Lucifer* in the *Mind*? Pro. 33. 14. and 14. 2. Hos. 9. 8. Jer. 9. 5, 8 Is. 57. 4.

No Ruling thy *Tongue* then, without Governing thy *Heart*. Yet thou art *Ruin'd*, if it be not *Rul'd*. *Wickedness* was the ruine of the *World*. And the Tongue (Unrul'd) is a *World* of wickedness. *They set their mouth against Heaven, and their tongue walketh through the Earth.* But do not thou thine. *Blaspheme* not, *Curse* not, *Swear* not, Speak not what is *Ill*, or *Mean*, of God: that's to set thy *Mouth* against *Heaven*, and thy *Darts* against it do but fall on thy *Head*. Nor give thy Lips leave to do all *Mischief* to man; that's for thy Tongue (like the Devil) to *Run* through the *Earth*. Mischieve not his Good *Name*; Its to *Murder* more then his *Life*. Dost thou cry out of a *Wound* in thine, that dost *Murder* anothers? Doth not that very *Outcry* Condemn thee of that *Murder*? And Gen. 6. 12, 13. Iam. 3. 6. Psa 73. 9 2 Kings 19. 22. Psa. 52. 5. Ezek. 22. 8. Pro. 18. 8.

is

is it not justice (both Gods and Mans) that thou shouldest suffer *Slander* that *Dost* so much? and for thy *Murther* go away with some *Wound*? *Murther* not anothers *Soul*, more dear then his *Name*. An unjust *Condemnation* makes a *Murther* of the *Execution*. Keep then from *Censure*, that thou commit not *Murther*. Be not thy Brothers *Judge* lest thou give thy own *Doom* For (*my Soul*) if thou dost the *same*, or *like* to what thou *Condemnest*, His *Doom* is *Thine*. Nor wilt thou escape mans more then Gods. For Observe it; Great *Censures* are greatly *Censured* Have then thy self to the *Bar*, before thou *Sentence* another; and thou wilt *Acquit* him to *save* thy self; or *Forbear* him, that thou maist *escape* the *Bar*.

Jam. 4. 12

Mat. 7. 2. Rom 2. 12.

Rom. 2. 3

But do not Murther *Mankind* (if thou wilt Man) *Communication* is the *Band* of it, *Truth* the *Tye*, *Lyes* loose it: Lyes are great *Wounds* to *Conscience* (they rise directly against it) and the very *Death* of *Society*, They do plainly Overthrow it. The *Bane* and *Blot* of man. They make his *Mind* * *Adulteress*, and his *Words Illegitimate*; *Bastards* begot by the Devil, upon the *Heart* of Man. He is their *Father*: Speech from the

Acts 5. 4.

Hos. 4. 1, 2.

Joh. 8. 44

* *Sermo conspitur in adulterio.*

the *Mind* is the Natural *Issue* of *words* (Mind and Tongue are as *Man* and *wife* for that *issue*) but *Against* it, is a *Child* without a *Husband*, out of Marriage, *Spurious*. And therefore no *Heirs* Rev. 22.
cast out of the City, no heirs, except the 15. & 21.
Devils, to a *Portion* in his lake of *Fire*. 8.

And rightly that; In the *Fire*, Because a Fire-*brand*. Yea, so *my soul*, Every Jam. 3. 6.
ill Tongue is, A Fire-brand of *Satan* in
Mans *Mouth*, which sets all the Body on Ps. 120. 3
fire, and Burns the *soul* with it; sets the
little *World* on fire, yea, and Great *One*
too. *Kindled* from Hell, and *Burning*
for it, and to it.

Dear Soul! Save thy self from this Ps. 141. 3
Fire. Pray Gods *Watch* over thee; *Set a watch, O Lord, before the door of my Lips*! And do thou set a *Lock* upon it, Ps. 39. 12
Hold it in. It will *Trip* and *Fall* if it
do *Run* out. Impossible it is, to Speak
Much, and *Well*. *A man* full *of words* Ps. 140. 8.
cannot *Prosper*, because he will *Erre*. Pro. 10.
If *Dinah Gad* without *Wit*, she will not 19.
return without *Shame*. For the Tongue
to be *Vagabond*, is the way to prove
Prostitute. Besides therefore Natures
Barrs (Lips and Teeth) Put on it the
Lock of reason, and shut it up in *si-* Jam. 1. 19
lence, so shall it be kept from *Much*
ill;

ill; and let *Grace* keep the *Key*, so it will be kept from all. That will make it, and thee both *perfect*; Because, thy Tongues *Rule* argues thy *Heart* in *Obedience*; and that, *Thee*. The Hand being more easie to rule, then the Tongue. And those *Three* are all, Hand, Heart, and Tongue.

Psa. 37. 37. Acts 24. 16. Mat. 22. 37, 38, 39, 40. Rom. 13. 10. Mic. 25. 45. Mat. 23. 28. Mat. 22. 21. Ps. 50. 14, 16. Mat. 7. 23. Rom. 2. 22. Jac. 2. 11. Heb. 13. 18. Act. 23. 1 Ezek. 18 6, 8. Prov. 23. 29.

Hand then is *One*. *My soul!* Thou must look to it too.

The Government of thy Works.

And canst not better, then as *David* directs it; and that is,

Eschew evil and do good, and dwell for evermore.

Do no *Impiety* to God, nor *Injury* to Man; and thou dost No *Ill*: Do what He *Commands* for Himself *First*, and for Man, *Next*; And thou dost *Good*. Observe it (*my Soul*) as a Plausible, but damnable *Deceit*: An *Innocence* from ill, will not serve with a *Negligence* of good. As thou maist *Not Be* wicked, thou *Must* be godly. As no *Wrong*, thou must do, *All Right*. And yet a *Diligence* in good will not discharge without an *Innocence* to ill; As thou must be *Just* and *Religious*, thou must not be *Intemperate* and *Sacrilegious*! Indeed thou art *Neither*, if not both.

both. For the *Law* (Gods *Way*) is for Both; and *Conſcience* (Thy *Guide*) *looks* at His Law. Thou maiſt no more *Steal* thy Neighbours *Bed*, then his *Cloak*; nor *Take* away his *Goods*, then his *Life*; Thou maiſt no more *kill* thy ſelf at a *Table*, then a *Duel*, and maiſt as well *Kill*, as *Starve*, thy ſelf: Nor maiſt thou more *Eat* out of *Time* then *Meaſure*; nor deny thy ſelf due *Repoſe* then *Repaſt*; nor do it to *Others* more then thy *Self*. For, this is all one, to *Diſtemper* the Body, and to *Deſtroy* it. And though the *Body* be but thy *Servant*, it's too *Good* for thee to *Kill* it. Indeed thou doſt ſo much *Wounn* thy ſelf, and *Lame* thy buſineſs, as thou doſt *Hurt* it. Away then *my ſoul!* Away, as with a Gluttons *Board*, and Wantons *Bed*; ſo with Untimely *Foods* and *Sleeps*, if thou loveſt either *Health* or *Heaven*: Thy *Diſeaſes* become thy *Vices* by a Wilful *Negligence*, and Soul and Body, Both Full of *Diſeaſes*.

Lam. 2. 10

Plures necat crapula ---

Nor maiſt thou uſe *God* worſe then thy *Self* Thou muſt no more *Rob* Him of his *Goods* then His *Glory*; nor of His *Service*, then his *Goods*. Nor ſhouldſt thou more *Spaul* on His *Name*, then *Spit* in His *Face*! In a word, To *Love*, is

Mal. 3 9. Pſa. 29. 2 Exod. 20. 7. Lev. 24. 15.

to

to do all thy *Works*. For then, thou
Rom. 13. 8. wilt do *God* right first, and thy *Self*
1 Tim. 1 5. next; and thy *Neighbour*, next thy *Self*;
and that's *All*. All, that either *Law*, or
Gospel asks. For all is but,
Tit. 2. 12 *To live* godly, *and* righteously, *and*
soberly *in this present world*. And as low
Mic. 6. 8. is (*in sum*) all that; so *Charity* is (*in*
Rom. 13 10. *short*) all *Love*. God himself makes it
Mat. 9. 13 *chief* of all. *He will have* Mercy, *and not*
and 5. 23 Sacrifice. He gives *it Place* before *Piety*,
24. He loves thy *Alms* before his *Offerings*,
Heb. 13. 16. and had rather see an Empty *Altar*,
then an Unreconciled *Brother*. Nay, for
Gods sake to do man *good*, is to make a
Phi. 4. 18 *sacrifice* of Mercy. A most *sweet* and
acceptable Sacrifice, and most *Honored*
Prov. 3. 27. Piety. No marvel then, if it take place
of *Justice*.
Deut. 15. 7. The truth is, it is a *Piece* of it, and
Ps 112. 9. so *Principal*, that in the Holy Tongue,
צדקה* one word speaks Both. * *Alms* are
Mat. 5. 7. *Debts* to the *Needy*, by His *Law* who
Luke 11. 41. is Lord of *Thee* and *Thine*; and the *Pay-*
Dan. 4. 27. *ment* so good, as Procures from Him a
General *Acquittance*, though but a
Mat 25. 34, 35. Particular *Duty*. Nay, not a *Cancel*
onely of the *Debt*, but a *Crown* to the
Prov. 19. 17. *Debtor*. And wonder not at it, O
my soul, since it makes thee *Creditor*

to

to thy God, and *Benefactor* to thy Saviour. As if (as all is *Nothing* without) Nothing were *All*, with *Charity*, the chief of all. Mat. 25. 4. 1 Cor. 13. 23. 1 Joh. 3. 17.

As then it is in thy *Power*, shew it: *Abate* some thing of *Back* and *Belly*, rather then have *Nothing* in thy power. With thy *Superfluities* Provide the poor of * *Necessaries*. Did they give their *Ear-rings* to make a *God*? Wilt thou quit Nothing to *Save* a *Man*? Shall all be *Lavished* away, that should be so *Laid* out? All to *Vanity*, Nothing for *Mercy*! O, *my soul*, Tremble to think how such *Accounts* will pass at the great *Audit-Day*. If thou canst at once *Discharge* thy Self, and *Oblige* thy God; why dost thou *Bind* over thy self by such *actions* of *Waste*, to answer Divine *Justice*, at the Dreadful *Day* of Judgement? *Dear soul*! Read, and Avert the *Doom*, thou canst not *Answer* it. Yea, see it in *Execution*, and quake to see it. *Dives*, that would not give a *Crumb* of Bread, hath not a *Drop* of Comfort. How much better had it been to have Fed *Lazarus*, then *Fared* so deliciously? To have given *Alms*, then received *Torments*? not to have spent so Much on the *Flesh*, 1 Cor. 16. 2. Eph. 4. 28. Exod. 32. 3. Job 31. 9. Ezek. 16. 49. Phil. 4. 17. Luke 16. 2. Mat. 19. 21. Mat. 25. 42. Luk 16. 22. 24, 25

* *Superflua divitum necessaria paupe-rum.*

Flesh, rather then End in *Fire*? *Dear soul*, be thou more Devoted to *Charity*, let that never be thy *End*! Look to all, but to that above all thy *Works*, as thou dost unto thy *Words* and *Thoughts*.

This, *my soul*, makes thy *Conscience* Heb. 13. 18. Good, and thy *Service* great, when it takes care to Keep all thy *Ways* right. Ps. 119. 6 Indeed it is that (then which nothing is more precious) to give thy *Self* a Holy *Sacrifice*, unto His *Service*, Nothing is desired more.

Rom. 12. 1. *I beseech you therefore brethren by the mercies of God, that ye Present your Bodies a living* Sacrifice, *holy, acceptable unto God, which is your reasonable* Service.

The sum of this Soliloquie.

Ps. 48 13 *God being our God, even unto death, must be served all our life.*

Our Conscience of all our ways, is His Perpetual Service.

To look to our Thoughts, Words and Deeds, *is to have care of all our ways.*

1. *The Heart must be strictly Kept, because the* Spring *of all ill is in the Heart.*

First

First Motions *must be repeal'd, and the* Senses *well watcht, if we will keep the Heart.*

Eyes *and* Ears *must be chiefly watcht, of all the Senses.*

2. *The* Tongue *must be* Bridled, *as we love our life.*

Gods Law, *and* Threat, *and Mans* Resolution *make a strong Bridle.*

The Tongue will be easily Rein'd, *if the Heart be* Rul'd, *and hardly else.*

It will fly out, if God Keep *not the* Door *of the lips.*

Taciturnity is a good Lock *to keep it in.*

3. *The Hand must be Bound from Ill, to Good.*

To God and Man it must do no Evil, Act. 24. 16. *but all Good.*

True Love Performs all.

Charity to Man, is by God accounted as the Principal, and Total of Love.

If we have to spare, we must spend; if not, Pinch rather then want to Lay out on Works of Charity.

Wednesday-Soliloquie.

Remora's or Hindrances in Religion.

O R,

A Soliloquie Shewing the Soul the Errors and Dangers in the Ways of Godliness, and How to Avoid them.

MY Soul! To keep thy self continually *Serviceable* to thy God, is a great and hard *Government*! More to Rule thy *Little*, then the *Greater*, World; but will be *Eased* by some *Helps* which are to be had; If thou wilt *Avoid* what *Hinders*, and *Observe* what *Furthers* thee, in the way to Heaven. And if thou dost survey all, thou wilt see, that False *Principles*, Bad *Customes*, Vile *Companies*, Vain *Scruples*, and Ghostly *Negligences* are Principal *Bars* and *Hindrances*. *Conscience* is Gods *Clock*, to Teach thee how to *Know*, and *Spend* thy Time in His Service, but Given thee to Keep: If then the *Wheels* be Ill that Move it, or *Dial* False that *Guide* it;

Pro. 16. 32. & 25, 28.

or

or It Kept *Foul*, or thou *Forgetful* of it, how ſhould the *Motion* poſſibly be *Rectified*, and it go *Right*? And (*my ſoul*) Principles and Habits, are the *Wheels*; Examples, *Dials*; Scruples, *Duſts*; Reſts, *Forgettings* of it.

Mind and *Will* are the *Wheels* on which *Humane Actions* move; Ill Principles, and Habits, Spoil the Wheels: And (of many) as the very *Peſts* and *Perverſions* of all *Regular* life, Eye theſe: as,

1. Ill Principles.

1. *To think thy ſelf good* becauſe *thou ſeeſt others worſe*. For ſo there ſhall be but *One* man, *Bad* in the World, to wit, the *Worſt*. Nay not One, becauſe be he never ſo bad, the *Devil* is *Worſe*. Rather, Judge thy ſelf bad, whileſt thou ſeeſt a Better, becauſe by the grace of God, didſt thou *Equally* Pray and *Endeavor* it alike, thou mighteſt be as *Good*: By leave of that thou maiſt be very Naught. That Principle therefore is bad. And no better, Eph. 2. 2. Eph. 3. 8.

2. *To think thy ſelf not bad* becauſe *Particularly good*. So *Abimelech* had been as *Good*, as *Abraham*. God knows he did not Adulterate *Sarah* (*Act* or *Thought*) For that his heart was Gen. 20. 6. P. 115. 6

Upright. Yea, but if it *Encline* or *Lean* to *Any* Ill, the heart is not *Right*: for
2 King. 10. 31. then (since there is some *Sin* which Every one *Hates*; because a *Contrariety* of Sins, and some he *Loves*) the World (which hath *Many*) would not have *One* Hypocrite: And since no man is *Universally* Ill, there should not be one
Mat 5. 46. *Sinner*. I may walk in the *Dark* by that, and therefore it is false *Light*. So is it,

3. *To think my life good, if my Heart be Honest.* (If my life be not according
1 Tim. 1. 13 to my *Heart*) *Saul* then needed not be *Converted*, for he did *Blaspheme* and
Act 26 9 *Persecute*, from an *Honest* heart. And
2 Chron. 13 9, 10. *Uzza* should not have been *Smitten*, for he *Meant* Well, when he *Did* Ill, in
Isa. 10. 7. staying the Ark. A wrong *Meaning* mars a Good *Action*; a *Right*, makes not a Good *Conversation*. Not to be *Hypocrite*, is good; and so it is, not to be *Prophane*. Not to *Shew* more good then I *am*, is *Good*; but not to *Be* less *Good* then I should be, *Better*. So then if I *Think* as I should, I must *Do* as I think. Else as Doing *Contrary*, is damnable *Hypocrisie*; so Doing *Less*,
Jam. 4. 17. is Inexcusable *Negligence*. Yea, a *Bad* tongue or hand, where the Mind is *good*, be-

becomes more *Inexcusable*. So then to think, is Error. And so it is,

4. *To think my* Self *Good*, because *Godly* by *Fits*. Why? Every man is so; When the *Fit* is on him, *Pharaoh* himself, is a *Saint*; will, *Confess*, *Pray*, *Promise*, any thing. Whilest the *Plague* is *Warm*, his *Iron*-heart *Melts*; but if that be over, as *Hard* Iron, as ever. A Saint is *Gold* for Substance, the same *In*, and *Out*, of the *Fire*. A *Miscreant* sometimes will be a *Saint*; a *Saint*, never *Miscreant*. Under the *Cross*, he may be more *Tender*; At a *Communion*, more *Devout*; Never *Debaucht* and *Obstinate*. A *Habit* of strength (not a *Fit*) makes a *Healthy* man; A *Constancy* of good carriage (not an *Act* now and then) makes a *Holy* one. We shall be judged by our *Ways* (not our *Steps*.) So to *Think* then and *Do*, is damnable Error. And,

Exo. 8. 8. & 9. 27. & 10 16. Exo. 14 4 1 Pet. 1 7. 2 Cor. 15. Acts 24. 16. Ezek. 7 3.

5: *To think my self good*, because *my* Belief *is Right*. If so, the *Devil* will not be *Wrong*. He *Believes* there is a *God*, and *Christ* His *Son*, and the *Saviour* of the *World* (so far a *Christian*, most *Orthodox* in his *Faith*) but hath *Hate* to *God*, and *Rage* to *Christ*, and so in an ever *Damned* Condition, because *Inveterate* Ill in his *Course* A good *Belief*

Jam. 2. 19 Luke 4 41. Mat. 5. 7. Acts 16. 17. 2 Pet. 2. 4 Apoc. 12. 9

lief and *life*, both, make man *Good*. A
1 Tim. 1. 5. 19. *Righteouſneſs* in *Religion* and *Converſation*,
Iob 1. 8. *Perfect* a Good *man*. *Believe* my ſelf a
2 Cor. 11 14. *Cherubin* and *Live* not a *Saint*, I am but a *Devil*; To my *Phancie* an *Angel*, but in Gods *Eye*, a *Friend*. My own
Tit. 1. 16. *Elect*, but Gods *Reprobate*: The Principle is *Damn'd* which cheats the Soul of Heaven (if Believed;) And ſo it doth Thouſands.

6. *To think*, *the* Soul *well*, if Abſolv'd of *her Sins*. (If I Sin in *Hope* of *Pardon*, and after *Fall* again into Sin.) *My ſoul*! Where *Confeſſion* is moſt *Uſed*, *ſouls* are thus much *Abuſed*. But Bleſs thy ſelf from that Errour: Do not thou ſo much abuſe thy ſelf. To *Sin*
Deu. 29. 19. in a *Preſumption* of *mercy*, is not the way to *Pardon*, but *Judgement*, Nay, cuts off all hopes of Pardon, becauſe to be left to the *Judge* without the *Plea* of an *Advocate*. For that, is *Mercy*, which thou haſt *Abuſed*, and ſo thou wilt have *Juſtice* without Mercy to *Extremity*; for
Rom. 2. 4, 5. *Offended* Juſtice will puniſh nothing more then *Abuſed* Mercy. And if *God* do not *Give* the *Pardon*, the *Prieſt* cannot *Seal* it. For what he doth is
Ioh. 20. 22. 23. In the *Name*, and, By the *Order* of *God*, whoſe *Keys* he carries, not to do what

what he *Will*, but *Should*, in His *House*. *My soul*! When Gods *Minister* duely *Absolves* thee, *Himself* Pardons thee; but if thou *Steal* thy *Pardon*, thou getteſt it not *Duly*; and if thou *Cancel* it after it is *Got*, as good not get it. And to *Pretend* Penitence to ſuch a purpoſe, and *Preſume* to offend, before and after ſuch a Purchaſe, is firſt to *Steal* a pardon, and then *Cancel* it. To make Gods *Pardon*, a *patent* for Sin is ill. And, Mat. 16. 19.

7. *To think practice of Piety belongs to the Cloiſter* and *Clergie*. Their *Obligations* may be *More*, but thy *Duties* are no *Leſs*. If a *Man* (whoever, or how, or wherever thou liveſt) thou Oweſt thy God the Eſſential *Duties* of *Piety* as thy *Maker*, *Preſerver*, and *Redeemer* too (by the *Greateſt* Obligations. And For this (*Whoſoever* thou art) muſt be a *Prieſt*. (A Prieſt to *Offer* God that *Sacrifice*:) And *Whereever* thou art, muſt have a *Cloiſter* (Place and time to *Sequeſter* thy ſelf) from the *World*, to His *Service*. Though not Religious *Votaries*, all muſt be *Religious*. That belongs to all. Apoc. 1. 6 1 Pet. 2 5 2 Cor 6. 17. Mat. 6. 6. Pſal 4. 5. Iohn 17. 15, 16. Joh. 15. 19. Pſal. 3. 18 20 Rom. 12. 1, 2.

My ſoul! Thou haſt ſeen *Seven* Guides which miſlead *Millions* out of the *Way*

to Heaven. As thou hopeſt to be
Pſ 95.10 Mat. 15 14. there, *Know* them *All*, and *Shun* them. For if *error* be thy *leader*, thou eanſt not be in the *Right* way. And as Principles,

2. Ill Habits,

They are to be *Avoided*, *my ſoul*! For theſe will *Carry* thee *wrong*, though thy *Guid* be *right*. And this, will *Wheel* thy *Heart*, as the other do thy *Mind*, wrong. But the Soul goes wofully *Awry*, that is *Miſled* by both. An ill
Gen. 6: 12. *Cuſtom*, is a ſecond *Nature*. And that was *Depraved* enough at *firſt* to do ill (it needs not a *Second*.) An *Inveterate Diſeaſe* it is, which to keep, is *Death*; and to leave, *Impoſſible*. *O my ſoul!* Sin is thy *Blackneſs*, and Vices thy *Spots*;
Jer. 13. 23. but by *Continuance* become not *Accidental*, but *Natural*; and what *Laver* will waſh off an *Æthiopian* Blackneſs? or *Fuller*, take out, a *Leopards* Spots? Why cannot ſome *Speak*, but *Swear*? Why do not ſome *Talk*, but *Lye*? Why cannot ſome live more without *Drink* then *Breath*? And others, no more want their *Luſt*, then *Sleep*? But becauſe their *Tongues* have got the *Cuſtom* to *Speak*; and their *Bodies* the
Rom. 6. 6 1 Joh 8. 21 *Habit*, to *Do* evil? *Live* not then in Sin, as thou wouldeſt not *Dye* in it.

Naturallize

Naturallize it not, if thou wilt not *Dye* for it. *Reiterate* not the *Acts* of it, if thou wouldest not *Naturallize* it. What thou canst, *Commit* not the first *Acts*, and thou shalt not *Reiterate* it If thou hast been *Overtaken* with the *First*, Run away from a *Second*, lest a *Third*, Overrun thee, and Leave thee in the way of death, Yea, at the very *Door*. For, *my soul*!

Heb 3. 12, 13. Gal. 6. 1.

Hardness of heart, is the *Threshold* of Hell. And many *Strokes* of guilt will *Anvile* it to *Hardness*. And then, as much *Sense* in that, as will be in thy *Conscience*. And then, as much *Blushing* in *Brass*, as will be in thy *Countenance*. *Entrance* tears off the *Vail* of shame; but *Continuance* Whores the *Forehead*; And so, *My soul*, it is with all Sin as that, *One*. Entrance *Conceives* Continuance: This, *Begets* Custom; And That, *Impudency*; And It, *Vengeance* Say then, *my soul*! Say, and do, with Humble and Holy *Job*,

Obdura-tio animi, linea in-furni. Jer. 5 3. Zac. 7. 12. 1 Tim. 4. 2. Jer. 8. 12. & 6. 15. Jer. 3. 3. Pro 7. 21 Jer 9 12

Once *have I Spoken, but I will not answer, Yea* twice, *but I will Proceed no further*. No: *Thrice* may carry thee so far from God, that either thou *Carest* not, or *Canst* not, *Return*, and so must I go on, and *Proceed*. Proceed for *Want* of

Job 40. 4. 5. Jer 5 3.

Apoc. 22. 11. a Timely *pause*, till thou come to a Fatal *period*. Beware then of Bad customs; And so do by,

3. Lewd Companies.

Indeed, The *Way* not to be *struck* with those, is to *Fence* against these. For they wil both *Instill* the one, and *Induce* the other. That, as they are *Schools* of Error; and This, as they be *Forges* of Wickedness. Those *Within*, these *Without*, both *Lead* to *Lewdness*. According to the *Dials* next us, our *Watches* go; and *Wrong*, if they be *Set* to wickedness. When *David* therefore would have his *Go* right, he bids these be Gone; *Away from me ye wicked, for I will Keep the Commandments of my God.* That is, His *Conscience* cannot go *Right*, if their *Company* be not *Away*. How should we go *Right*, and *Be* with them, that are *Wrong*? Saint *Peter* (though fully resolv'd and warn'd against it) hus *Fell* into his Fearful *Error*. The *Way* of Christ lay not through the *High-Priests* hall; nor will *Devotion* Kindle but *Cool*, at such a *Fire*. A *Spark* amongst live-coals holds it's *heat*; Amongst dead, it *dyes*. *My soul!* If thou canst not Decline *Evil-lovers*. Delight not in them, they will *Damp* and *Dead*

Pro. 4. 14.

Hos. 7. 6, 7.

Psa. 6. 8.

Pro. 1 10

Mat. 26. 69

Prov. 13. 20.

Dead thy spark. *Civility* with all, is *Good*, *Familiarity* Dangerous. Thou maist *Live* amongst Gods *Rebels*, thou must not *Love* them. If thou dost, thou wilt in time be *Like* them. *Dead* (as they are) to all good; (As the *Living* Bodies *Chain'd* by the *Tyrant*, to the *Dead*:) And *Buried* (as they are) in all ill; (As *Sound* Bodies living with the *pestilent* catch their *Death*.) And (without the *preservative* of Gods great Mercy and grace) *Damn'd* with them, for both (As those that are *Found* with *Rioters*) incur the same *Doom*. How dost thou *Fear* their *Condemnation*, and *Love* their *Company*? How canst thou *Laugh* with them in this World, with whom thou wouldst not *Howl* in that other? Why dost thou dread a *plaguie* Body, and sit with a *pestilent* soul? Surely thy *Soul* is better then thy *Body* and her *plague* worse; and that *Infection* greater. Read; *Lord have mercy on them*, Writ on a Sinners *Door*, When thou dost see in their lives, a *Cross* to all Gods *Commandments*. And, *my soul*, say, Lord have mercy on thee, for *Daring* so much in Spiritual dangers, and Lord have mercy on thee, that thou do not further Dare

Prov. 6. 27. Col. 3. 12 1 Cor. 5. 10. Eph. 5 11 Mat. 8. 28 Eph 2. 1. *Mezentius.* Jud. v. 23 Lu. 6. 25 Num. 16. 24. Apoc. 18: 4. Psa. 14. *Called a Pestilence.* 2 Cor. 11 3 2 Tim. 4. 3. Pro. 15. Acts 2. 40.

so

so much. Shun Prophane Companies: And as not go the way with these; So do not give the way to

4. Vain Scruples.

My soul! Two things God desires; Thy *Joy* in His *Service*, and His *Comfort* in thy *Life*; The Devil a Friend to neither, seeks to *Rob* thee of both; And thy *Scruples* are his *Thieves*. If they *Overtake* and *Overcome* thee, they will *Bind* thee from the *One*, and *Beat* thee out of the *Other*; Taking both thy Heart from all *Duty*, and all *Joy* from thy *Heart*! Believe it, they will give thy Spirit no *Freedom*, and thy Conscience no *Rest*.

For when thou shouldst be *Doing* good, thou wilt be *Disputing* it; when at Gods *Work* questioning thy *warrant*; when *Acting* and waiting on His Service, *Entertaining* Arguments about it. Thus, when Others are well On their *journey*, thou art quarrelling thy *Pass*;
Judg. 22. and dost, either with *Balaams Ass*, stand,
27. and not *move* at all; or with *Pharaohs*
Exo. 14. *Chariots*, drive on heavily. And no
25. Wonder; For the *Wheels* are off. The Mind becomes *Dark*, the Heart *Dull*, the Spirit *Dead*, the Conscience *Dar'd*: Nothing but Weakness and Wavering,

and

and Trembling, and Chilneſs and Confuſion in the *Powers* of *Action*, and ſo Either none at all, or a Stupid, Trepid, Troubled *Motion*. Theſe be the *Firſt-fruits* of thy ſcruples (*Fetters* and *Snares*.)

And what then the *Second*, but Heart-*Gauls* and *Gripes*! They will *Beat* thee, till they leave not one Sound Part of *Comfort* in thee: *Scourge* thee with *Thoughts*, *Saw* thee with *Doubts*, *Wrack* thee with *Fears*, *Torture* thee with *Perplexities*, till thou haſt neither *Joy* of *Duty* nor *Life*; Leaving thee in a *Labyrinth* of wo, Doleful, Diſmal; full of nothing but *Damps* of joy, *Dumps* of Spirit, and *Diſtreſſes* of Conſcience.

And here, *my ſoul*! Take View and heed; of the Devils boundleſs *Craft*, and *rage*. when he cannot make thee *quick* to Ill, he wil make thee *Dead* to Goodneſs. If not Diſſolute, *Irreſolute*; If not Debauch'd for Hell, *Diſtracted* Heaven-ward. If *Looſe* of life, then *Conſcience* It ſelf, is a *Scruple*; if *Strict*, then Every *Scruple*, is a *Conſcience*. Firſt, he would have thee have *No* Conſcience; and if not, *It*, to be *All* Scruple. With the *Prophane*, Even Careful *Piety* goes 1 Pet. 5. 8

for

for Holy *Lunacy*; and *Motions* of Holy Spirit, for fits of ghostly *phrensie*. But to the *Religious* he perswades, what he can, what they *Do*, and *Are*; all to be *prophane*. So when he cannot make our hearts *Hard* as *Flint*, to Bad purposes, he makes them *weak* as *water*, to Better.

And This is the *Malice* of the *Devil*. When he cannot have *Us* in Hell, to have *It* in us. To *Torture* us with our *Scruples*, when he cannot with his *Torments*. *Now*, to have us without the *comfort* of Heaven, because not ever without the *Joys* of it. He would have all like himself, if they will not *go* to it, *carry* Hell with them.

But, *Dear Soul*, do thou Defeat his *Devices*! A *Scrupulous* Conscience is as *Unsafe* as sad. Thy Scruples, as they are thy *Clogs*, and *Rods*, so they will be his *Skrews*, if they continue so. Skrews to *Winde* thy thoughts *up* through *Doubts* and *Fears*, to the Utmost *pin* of *Despair*, and either leave thee there, or let thee down again to as Ill (though a more merry *pin*) of thy First estate, in *Presumption*. They will *Hoist* thee up from *Atheism*, till they Have thee to *Superstition*, and

2 Cor. 2. 11.

ther-

then let thee *Fall* to *Atheism*; again, So *Niceness* of life ends often in *Recklessness* of Conversation. When Satan cannot make our Hearts *Tough enough*, he makes them *Tender* too much; and from that *Excess*, brings them again, and so makes them to be tough.

My soul! If Well and with Wisdom, thou canst not be *Enough*; but if Vain, thou ill, Conscience may be too *Much* Tender. And abundance of doubts and scruples will make, and prove it, so *Vain*; that's the Devils *Design*. But how then wilt thou *Defeat* him?

Sure, *Never* without the *Aids* of God; and therefore thou must *pray* His Help. And *Often* not without the *Help* of Man, and therefore thou must take his *Aid*. If the *Clock* of Conscience *Stand* or go not *Even*; it may be, because the *Wheels* are *Foul*, dust disorders the Wheels. *My soul*! What are thy Scruples but those *Piles* of Dust (scarce *Visible* to the *Eye*, yet *Hurtful* to the *Clock*) and Who then must direct thee, but some Skilful *Master* in the *Art* of *Souls*? Some Upright *Judge* in the *Cases* of Conscience? If thou then canst not (without danger to hurt it;) let him *Clean* thy *Watch*, and *Clear* thy

Job 33. 29. Isa 50. 9.

Dust

Gal.6.1. Heb.5. 14. *Dust*. Or, Go to some of *Experience*, if thou wanteſt One of that *Skill*: But not to one *Subject* to like *Niceties*; for their *Advice* will but *Confirm* and *Multiply* thy *Scruples*. And Thy ſelf maiſt concur with thy Prayers and their Counſels.

In the Name of God, Go on, in thy good way, and againſt Common *Errours* and *Frailties*, *Encourage* thy ſelf with Chriſts *Merits*, and *Gods Mercies*. Let *known* good, be *Done*, and Ill *Shund*, from an *Upright* heart; and if any thing *Fail*, it will be *Pardoned*, and (if *Neceſſary*) ſhall be *Known*. Kill *Goliah* with his *Own* Sword, *Scruples* by Scruples; Make Satans *Skrews* Gods *Engines*. Skrew up thy ſelf to a Better, and Greater care of Godlineſs, by the Force of thy Scruples. What they Pretend, make them be, *Movers* and *Solicitors* for Gods Service; And with *One* Scruple *Kill*, all: Have them in jealouſie for Naught; *Bawds* of *Satan*, though in *Virgins* Attire, and Entertain none but One, to *Scruple* all Scruples. Make not, *Shie* (nay make *Conſcience*) of this; It's the way to Clear all out of Conſcience. *Harder* for the Soul, where the *Body* doth *Aſſiſt*; and the

Acts 15. 11. Pſ. 42.14 1Kin.15.5 Job 42.7 Phi. 3.15

Humour

Humour of it is (as in *Melancholike Tempers*) to Raise *Jealousies* and *Fears*: (For that is to Empty a *Pool* when a *Spring* Feeds it:) Yet even so, it *May*, and *Must* be done; and, Because with greater *Difficulty*, with better *Acceptance*. Look to thy self then, *O my Soul*! and *Cherish* not but *Banish* Scruples. And so thou must,

5. Ghostly Negligences.

Temptation and *Corruption* are the *Parents* of mans *Sin*, and *Base* (*Father* and *Mother* of all *Mischief*.) And *Idleness* is the *Mother* of Both: It is the *Sewer* that takes in, all *Temptation*, and the *Pool* that holds in, all *Corruption*. The Devils *Pillow* where he *Lies*, and Sins *Bed* where she *Conceives*, and *Brings forth* all Wickedness: O *my Soul*, Lay not *Him* a *Pillow*, that *Comes* for thy *Death*, and make not *Her* a *Bed*, that *stays* for thy *Destruction*! Believe it, Where thou dost place the *Bed* of ease, he will set up the *Chair* of Pestilence. The Devout Saint did; ever finding something to *Do*, that the Devil may never find him at *Leisure* or his *Service*. If he do, even *David* himself, he will put him on Desperate and Damnable *Employment*. It's said,

Chrysost. 1 Tim. 5. 13. *Pulvinar Satanæ.*

Psal. 1; 2. S. *Hierom*

Better

2 Sam. 11.2. *Better be idle then do nothing.* Be
Nihil agendo, malè agere discis. surely, better be *Doing* any thing (if not
Præstat nihil quàm malè agere. naught) then be *Idle*. Thou canst not
be *Idle*, and do no *Ill*. It puts thee into
the *School* of vice, and the Devil will
be sure to *Teach* thee. Better indeed do
Nothing then *Naught*; for that's worse
then nothing, the *Worst* of any thing:
Luke 12.43. But as Impossible for *Waters* to *Stand*
and not to *Stink*; so it is not to be
Naught, if *Nothing*. To be *Found* then
Acts 9. 39. at the last day doing *well*, be seen in the
ever doing *Something*. If not *Always*
at *Spiritual* work, at Some *Civil*, or
Innocent Employment. Though thou
Psal. 69. 33. needst not Work (as most) for thy
Living, thou hast as much to do for
Momentum à quo pendet æternitas. any, for thy *Life*. *Eternity* (*my soul*)
that's thy *Life*; And thy life, that's
the *Time* to work for *Eternity*. Thou
Camest, and *Continuest* in the world
to Do that *Work*. How then dare
thou *Ravel* away that pretious *Thread*,
Trifle away that *Time*? O that God
should set so *Great* a Price upon it, and
Man so *Mean*! Man? Yes, *my soul*.
But not every man: Man in *Hell* does
not. O! If they had as many *Worlds*
as *Shrieks* (Ten *thousand* thousand
Worlds of Worlds) How willingly
would

would they give them all, for a Little *Time*! Time on earth to *Repent*, and Escape the *Damnation* of Hell: The Depth of whose wo, is Wailing and wringing their hands, and hearts, for God lost *Eternally*, because Time Irrecoverably *Gone*, Which well laid out in *life*, might have Saved that Loss. And O Man on *Earth*, Wilt thou not be wise till in *Hell*? *My Soul*! Be not thou the man. *Number thy days, and apply thy heart unto Wisdom.* Pray God thou maist. Thou wilt not set it on Folly; if thou *Number* them, Thou wilt find them *Few*, and none to be Spared. Thou wilt find *Many* Spent (Yea and Mispent) of those few. Thou wilt find *Eternity* to depend on those poor *Remains*; Thou wilt find, as those are past well or ill, a *Happy*, or a *Miserable* Eternity. Thou wilt find, that all *Ill*-spent are the *Devils* (none of thy) days. And canst thou look that the Days of *Heaven* should be thine, when thine on earth are the *Devils*? The *Total* is, Time is as Precious as *Bliss*. He neither *Values* God nor Himself, that *Accounts* not of his time. He that will not Lose *Eternity*, must *Number* his *Days*. And so wilt thou

Luk. 13.28.

Ps. 90. 12. and 34. 5

Rom. 2. 7, 8.

2 Tim. 2. 16.

Acts 26. 18.

Psa. 89. 29.

thou, if wise, *my Soul. Redeem* what
Eph. 5. 16. is *Lost*, by a better *Thrift* with what
Left. Now lay out No more on *Vanity*
2 Pet. 4 3 All For *Eternity*.

Isa. 35. 2, 3. Doth not the *Clock* of Conscience tell this? Though Wheels good, Di go right, all Kept Clean, yet if n kept *Going*, not daily *Wound* up, b
Rom. 12. 14. oft *Hang* by, and forgotten, will Strike *just*; so Sloth *Dis-times* the Co science.

It is good, and goes well, when, Gods *Law* sets it, It keeps *Due* time *Good*, and None, for *Ill* (Doth *Never*, that, in *Season*:) As the point
Heb. 13. 18. that; there are not *Twelve*, but
Decalogus Norma agendarum. Hours in this Clock.

And when it keeps *Conformity* them, it *Points* and *Strikes* Right;
Luk. 1. 6. Without *Care* to see, and have it
2 Pet. 1. 10. right, it will not *Keep* it. And th must be the more, Because no cl so soon out of *Tune*, if the *Care* not much. *My soul* then, If th wouldst not have Conscience *I* be not thou *Idle*. Let the clock in t *Ears* Mind thee of the Clock in t *Breast*; As the *Devout* Man did, w was wont to say, *O Lord God!* *other hour of my life is now past,*

hat account can I give thee of it? So
id he (so say thou) so oft as thou hear-
ft the Clock.

And so, *my soul*, thou seest the *Stops*
nd *Stumbling-blocks* in Gods Service;
hun them, and thou wilt better *Walk*
n in His Ways.

Wherefore lift up the hands that hang Heb. 12.
wn, and the feeble *knees, left that* 12.
hich is lame *be turned out of the way.*
nd,

Take heed, left there be in you an evil Heb. 3.
eart of Unbelief in departing from the 22.
iving God:

The sum of this Soliloquie.

That God be duly and daily ſerved,
hat Hinders muſt be carefully ſhun'd.
There be Five great Impediments *to*
ue Piety, and the conſtant ſervice of
od.

1. *Ill* Principles *are great Impedi-*
ents, viz. *That I am good, and in good*
ate towards God,

1. *Becauſe others are* Worſe.
2. *Becauſe* particularly *good.*
3. *Becauſe my* Heart *is honeſt*,
ough not my life.

4 *Becauſe*

4. *Because I am Godly by* Fits.

5. *Because of Right Religion, a* Belief.

6. *Because Ministerially Absolv'd if not Penitent.*

7. *Because it is for* Cloister'd *Church-men onely, to be what Other meed not, Strictly Religious:*

2. *Bad* Habits *are great Bars to Religion, because they* Turn *and* Confirm *the Soul against it.*

3. *Lewd* Companies. *Inconsistent with good Courses. Pests of Souls, and to be Shun'd, as Plagues.*

4. *Vain* Scruples, *great Prejudices to Pious Action and Consolation. Affected Satans endless* Artifice *and* Malice *to avoided Much, and How.*

5. *Ghostly* Negligences, *Mothers Sin, Nurses of Temptation, Satans Advantages and Agents; Undervalues of pretious Time, Sellers away of Eternity which no Treasure else can Redeem, and Its self (if gone on earth) past redemption in Hell, where Worlds would be given for a little Time.*

Thursd

Thursday-Soliloquie.

Helps to Heaven and Happiness;

OR,

A Soliloquie, Acquainting the Soul with such Holy Reliefs and Ayds, as will much Facilitate and Further Her Course and Progress in the Wayes of Piety.

(In two Parts.)

First Part.

Holy Meditations and Motions, Great helps to Piety.

MY Soul! As those *Avoidances* observed, thou canst *Hardly* be Bad; so some *Reliefs* being had, thou wilt be more *Easily* good. And, by the *Grace* of God, thou maist receive all those reliefs. Thy own *Thoughts*, and *Endeavours* may contribute *All*. If thou wilt imploy thy *Mind* and *Parts* to *Think* and *Do*, what may advance thee most. The *Ayds* are not small which may be brought

1. *Division.*

brought in by both. And first *Improve* thy *Mind*, for that may do much by,

Meditations great Promoters of Piety.

A *Power* that can daily *Mount* to Heaven, whither the *Body*, till the Last day, cannot come. And How that but by Holy *Motions*? And what are they, but such as either *Go* to, or *Come* from Heaven. When we *Muse* of it, they *Go*; When *Moved* from it, they *Come*. What are our *Motions* to it, but Heavenly *Meditations*? And How so? But when some good thing of God or Christ, is, and keeps, in *Mind*. Four are made *Famous* for that, *Death* and *Judgement*, *Heaven* and *Hell*. For, *my soul, Remember thy* End, and *thou shalt never do amiss.*

Eccles. 7.35.

And *Death* is thy *First*, *Judgement* thy *Next*, *Heaven* or *Hell* thy *Last* end; These *Four* are thy *Last*.

Quatuor Novissima

Nor will sin be in *Heart*, whilest they are in *Mind*. Nor any thing more move to *Duty*, then to have these in *Memory*. Muse then often of those, O *my soul!* And of that *First*, which comes first; and How *Soon*, who knows?

1. O

1. Death.

O Death! *How Bitter is thy Remembrance!* Yes, to a *Sinner*; but moſt *Wholſome* againſt *Sin*. *My Soul!* Dye thou muſt. And when thou ſhalt, what will be thy Comfort? To have *Wallowed* in worldly *Wealth*? *Swome* in Senſual *Solaces*? *Arrived* at Earthly *Honors*? Alas! No! this will be thy *Corraſive*. *Then*, all theſe *Gauds* are gone. The *Flowers* of thy *Paradiſe* all *Fade*, and nothing remains but the *Snake* under them, *Guilt* and *Woe*. Woe to thee then, if that was thy *Heaven*, Death caſts thee *Out* of it! If thy *Hell*, to want theſe, It throws thee *Into* it: Then a *Sheet* is all thy *Goods*, a *Grave* all thy *Land*; a *Coffin* all thy *Houſe*; *Worms* thy *Companions*; *Corruption* all thy *Kindred*; *Stench* thy *Perfumes*; and all thy *Robes*, *Rags* of *Rottenneſs*. No, the onely *Comfort* then is to have *Liv'd* well; To have *ſhun'd* ill, and ſo want the *ſting* of the *Breaſt*; to have *Done* good, and ſo have the *Peace* of the *Boſom*. So to have *Lived*, as not to be *Aſhamed* to *Dye*. So to *Dye*, as to be *Aſſured* for ever to *Live*. *O my ſoul!* that wouldſt give *Worlds* to have a little ſuch *Comfort* at

Eccluſ. 41. 1.

Luk. 16. 26

Manet turpitudo.

Pſ. 17. 14.

Saladini funus.

Alex. Philoſophus.

Job 14. 17. and 24. 20.

Joh. 11. 43

Iſa. 38. 3.

1 Cor. 15. 55.

2 Pet. 3. 14.

Lu. 2. 29.

Pſa. 119. 103.

S. *Ambr.*

Job 19. 26.

Luke 19.42. that *Hour*, Neglect not the *Provisions* of that *Peace* in thy *Day*. *Believe* it, To Entertain *Death* with a *Smile*, and *Damnation* without *Dread*, is the *Sole* Effect and *Fruit* of a Life well *led* in Gods fear

Phil.1.23. according to good *Conscience*.

Heb.11. 35. And canst thou *Think* of this, and not so *live*? That knowest (as surely

Eccl.8.8 as thou livest) thou shalt *Dye*: and yet

and 9.11 no more, *where*, or *When*, or *How*, then if thou didst never *Live*? That knowest, the time is *past* of doing good, if not Done *Before* thou *dye*; and thy Salvation

Joh: 9 4. *Gone*, if that time be *Past*? *O Dear Soul*,

Eccl.9. 10. Look to the *Body*, that Death doth not surprize *Both*: Look thou to thy *God*, let it not *Look* after the *World*, that, when the *Death* of it comes, Thy

2 Cor.5. 5. *Life* may begin and It not fear the *Prison* of the grave, because It shall *Come* out to a joyful *Day* of *Judgement*. And

1 Joh.5.58 of that, *my soul*, have a Serious *Meditation*, of,

2. Judgement.

Sin will not be in thy *Hand*, if that be in thy *Eye*. It is the *Bridle* of Vanity, and *Curb* of Lust. *Rejoyce, O young man in thy youth, and let thy heart*

Eccl. 11. 9. *cheer thee in the days of thy youth, and walk in the ways of thine heart, and in*

the

the sight of thy eyes: but Know *that for all these things God will bring thee unto Judgement.* Seest thou not, *my soul,* How this is *Solomons Bridle?* to *Curb* and keep in, the most *Head-strong* Age *(Youth)* In his fullest *Career (* the *Heart)* on his Quickest *Spur (*the *Eye) Thou shalt come to Judgement?* Away then with Sin to present *Execution.* For How wil *Guilt* stand before *It,* and It be without *Guilt?* or thou without *Both?* Canst thou *Cancel* it, *my Soul? Calcine* thy self sooner; and *Conscience,* which is the very *Quintessence* of thy Self. Couldst thou *Annihilate* it, thou canst not *Providence;* The Everlasting *Monuments* and *Records* of all thy *Sins.* Thou must come to *Tryal* for all. *For all these things?* Spare *No* Sin then, away with *All.* All is *Book'd* for the *Bar.* To an *Act, Word, Thought.* All *Inroll'd,* though never so *Secret,* All is *Seen, Writ, Kept;* and, *For all these things God will bring thee to Judgement.* *God will? Away* then, and *Away* again, with *All* Sin. Thou maist *Shift,* thou maist *Shuffle* for thy self with *Man* (Bribe him, Blear him, Move, Make the Judge) but *God* (the All-Wise, and All-just God) thou canst not

Acts 17. 30, 31. Ier. 17. 1. Rom 2. 15. Apoc. 20. 12. Eccl. 12. 14. Rom. 2. 16. 1 Cor. 4. 5

2 Cor. 5 12. *Delude*, nor *Deprave My soul*! Methinks thou shouldst not hear *Solomon speak*, but *Thunder*, and *Quake* to Sin. In the *Midst* of all thy *Frolikes* (like Dan. 5. 6 *Belshazzars* Hand-writing) this should make thee quake.

O *Innocence*! How Pretious wilt thou *Appear* at that *Day*! O the Bliss Lu 6. 23. of that *Breast*, where thou art *Found*? & 21. 18 When all thy *Guilts* are *Cancelled*, and Mal. 3. 16 thy *Good* deeds *Chronicled*, and all shall Mat. 25. be *Read*. Before men and Angels to thy 30. Endless Glory, at those Great *Assizes*! O *Blessed* Soul, that hast the *Acquit-* Act. 3. 19 *ance* of thy *Ill* deeds, and *Assurance* of Eph. 4. thy *Good*, now *Sealed*, and *Allowed* then, 39. at that Dreadful *Day*!

Apoc. 6. 10. But *Guilt*! Where wilt thou *Hide* thy *Head*? *Rocks* are no shelters, they *Cleave*; Nor *Hills*, They *Move*; Nor Apoc. 20. 13. *Hell*, it *Opens* Before Him. *Appear* thou 2 Cor. must, *Endure* thou canst not. O the 5. 10. Dreadful *Sound*, that gives the *sum-* 1 Thes 4. *mons*! And *sights* that Usher in His 16. *Judgement*, and thy sad *Appearance*! 1 Cor. When his Trump shall *Blow*, Earth 15. 52. 2 Pet. 3. *burn*, Heaven *fold*, Angels wait on 10. Him, and *Devils* wait for thee, *Hell* 2 Thes. gape, *Paradise* shut upon thee: And 1. 7. (which is the woe of woes) Besides Mat 25. 3

all

all theſe *Dreads* that are *Without* thee, the worſt *Devil* and *Fire* ſhal be *within*, *Conſcience* crying out upon thee, and *Condemning* thee. Apoc. 6.16.

My ſoul! If mans *Bar* fright from *Capital* Crimes, ſhall not Gods, from ſinful *Courſes*? It *Should*, it *Muſt*, it *Will* make thee look to His *Law*, and thy *Life*. For, if the *End* of all is, that we muſt be *Judged*; the *ſum* of all is, to ſee that we be not *Condemned*. *Let us hear the ſum of the whole matter, fear God and keep His Commandments, for this is the whole Duty of man For God will bring every Work into* Judgement, *with every ſecret thing, whether it be good or whether it be evil.* 2 Pet 11. John 12 48. Eccl. 12.13.

For, *my ſoul!* As thy *Works* are *Now*, thou wilt be found *Then*, *Acquitted* or *Condemned*. Proclaimed *Heir* of *Heaven*, or *Hell*. *Bleſſed*, or *Accurſed* for ever. A *Mate* for *Angels*, or *Devils*. In *Light*, or *Fire*. And though it *Exceed* all, Entertain thy *Thoughts* a little what it is to be in, Pſ 40. 16 Mat. 25. 34 Rom 6. 8. C 1.1.12 Mat. 5. 12.

3. Heaven.

Surely, *My ſoul!* If thy *Thoughts* be *In* it, thy *Endeavors* will be *After* it. And all thy *Works* on earth, but *ſtudies* for it. What thou *Seekeſt* here (Ho- 2 Pet 3. 14.

Eccl. 1. 13,14. Isa. 55. 2. Amos 5. 6. Prov. 1. 28. 32. a Mat. 5 19. b Apoc. 3. 21. c Mat. 13 43. d Mat. 22. 30. e Apoc. 19. 9. Eph. 2. 6. 2 Cor. 1. 4. 1 Cor. 13. 4. f 2 Cor. 4 15. g Heb 12 28. h 1 Cor. 15. 53. k 1 Cor. 9. 25 l 2 Thes. 1. 10. m Luke 18. 22.

nor, Pleasure, Wealth, or Whatever good) and *Loseſt* thy self in the seeking, is to be *Found* all, and *Onely*, in Heaven. There's *Honour*, to be a *Grandee* in Gods a Court. To *Sit* on Christs b *Throne*. There's *Glory*, to *Shine* as the c *Sun*. A *Brother* to all *Saints*, a *Peer* to all d *Angels*, a *Sponse* of the *Son of* e God. *Honour* and no f *Envy*; *Glory*, and no g *Vanity*. *State*, and no h *Change*. O *my soul*! What *Robe* to i *Immortality*? What *Crown* to k *Eternity*? What *Glory* to l *Heaven*? There's m *Treasure*, *Substance* indeed, and n *Super-sufficient*. *All* o good, and p *Super-excellent*, and *Enduring* ever. To which *Gold* is Dirt; *Gems* Pebles; *Tissues* Rags; *Lands* Bogs; *Palaces*, Piles of mud; *Indies*, Beggeries; *Goods* which *Scorn* fire, and thief, and moth, and *q* rust; and those Millions of *Misfortunes*, and Humane *Casualties*.

There's *Pleasure*. At the *Spring* r *Pure*; In the *River* s *Abundant*; Nay in the *Ocean*, t *Infinite*. Not a that on earth, u *Momentany*, *Mixt* (as of *Mans*) nay *Foul* (as of x *Beasts*)

Heb. 10. 34. *n* Isa. 64 4. *o* Mat. 24 47. *p* 2 Cor. 4. 17. 2 Pet. 1 17. *q* Luk 11. 33. *r* Psal 16. 11. *s* Psal. 36. 8. *t* Mat. 25. 21. *u* Job 20. 5. Prov. 14. 13 *x* 2 Pet. 2. 12, 13.

but

but *Eternal*, *Incomprehenſible*, *Clear* in the *Soveraign*, *Beatifical* Good, The *Joy of the Lord*. *All*, *Only*, *Rightly*, and *Ever*, joy. y 1 Pet. 1. 8.

There's *Company*. The *Worſt Saints*, a *Angels*, The *Beſt*, the *Trinities*, *b* Gods *Society*; The Fathers, Sons, Holy Ghoſts, in Mutual, Individual, *d* Ineffable, Indiviſible *e* Concord, and the Contentments of moſt *Intimate Affections* and *f Unity*. a Heb. 12. 22. b 1 Theſ. 4 7. c 1 Cor. 1. 9 Phi. 2 1. 1 John 1 3. d John 17. 22. e John 16. 20. f Apoc. 15 3. and 5. 8. and 14. 2 and 18. 21.

There's *Melody*. The *Songs* of Saints to the *Harps* of Angels. A *Quire* of both, *Chaunting* Everlaſting *Anthems*, with all Heavenly *Harmony*, to their *Makers*, and thy *Redeemers* *g* glory. O *my ſoul*! If *Tongue* cannot *tell*, what S. *Paul* Heard, when but *Rapt* into this *Paradiſe*; how ſhould *Mortal* Mind *Conceive* the Delights of Beatifical *Viſion*?

Dear Soul! Made and Redeem'd for thoſe *Delights*! Why doſt thou *Deign Earth* any? Any but ſuch as are *Akin*, or not *Strange*, to theſe? Why ſeems any *Duty* difficult, that brings to *Them*? Canſt thou *Do*? Canſt thou *Suffer* too much for them? Is it poſſible to be too much *Saint* or *Martyr*, to get them? If thou give Skin, Fleſh, Blood, Head, Heart, Life; to be g Apoc. 5, 9, 12. 2 Cor. 12 4. 1 Cor. 2 9 Phil. 4 4. Heb. 12 2 Jam. 1. 2, 12. Rom. 8. 14.

Heb. 11. 34,35, 36,37. Rom. 8. 13. Mat 5. 29. Heb. 11: 25. *Pro hac emendâ Bartholomæus propriam pelem dedit. Aug.* * *Longo tempore tolerare. Aug.* Gal. 5 24 2 Tim 2. 12. Heb. 12. 3 2 Cor. 4. 17. 1 Cor. 10. 13. Heb. 2. 18 1 Pet. 4 12. Heb. 1. 14 1 Cor. 15 10. 1 Joh. 4. 3 Mat. 11. 29. 30.

Knife, Fire, Sword, Ax, Gibbet, Saw, Wrack, Caldron, or whatever Torture, Comes it not *Cheap?* If for a Lustful *Eye*, or *Hand*, or *Foot* of offence then, or *Denial* of any *Pleasures*, is it then, *Dear?*

My soul! The Saints and Martyrs thought themselves good *Merchants*, that *Bought* them at these *Rates*. Nay, if thou shouldest Daily Suffer torments on *Earth*. yea for a long *Time* Endure the *Torments* of *Hell*, the *Price* would not be *Great* for the purchase of *Heaven*. *My soul!* * He that said so to him, was a Saint. Be content then to *Cross* a Lust, or *Carry* a *Cross* for Heaven: For this thy Christ endured His *Great* Cross; Wilt not thou thy *Little* One? That hast His *shoulders* to help thee to *Bear* it too, His *Grace*, His *Spirit*, His *Angels* for thy *Help?*

My soul, let not the *Difficulties* Conceived in a *Course* of Religion, Discourage thee From, or in, the way: It is Mans *Calumny*, and the Devils *Policy*. To him that *Loves* God (as thou shouldst) that Hath His *Grace* (as thou maist) and His *Favor* (as thou mightest:) All His *Commands* are *Easie*, and His *Yoke* but *Light*. For to him is given the

the *staff* of *a* Peace, and *stay* of *b* Hope, and *strength* of *c* Comfort, which (besides the *Outward*) are great *Helps* to the *Carrying* of that *Yoke*. And (Blind Thoughts and Affections set aside) the *sinner* Toils more then the d *Saint*, and *Drudges* more for Hell, then he *Works* for Heaven.

a Ps. 119. 165. Phil. 4. 7. b Rom. 15. 13. c Heb. 6 18. and 3. 6. d Eccl. 2. 23.

And did the Saint Droil *More*; Heaven makes all *Nothing*. For what are *Moments* of Pain and Labour, to *Eternity* of Joy and Rest, which were *Worth* the while, if attained with *Eternal* Work and Labour? It's a *slander* then cast on the *Ways* of God. Yes, *my soul*, and a *stratagem* too. A *Flie* from *Belzebub* * Buzzing this into thy *Ears*, that he may keep *Heaven* better out of thy *Eyes*. And hold thy *Foot* (when he hath thus slackt thy *Heart*) from *Going*, or from *Coming* thither.

Joh. 6. 27. 1 Cor. 15. 58. Apoc 14. 13. *Æterna quies æterno labore merito paratur.* * *Deus muscæ.* Pro. 26. 13.

My soul, against all such *Fainting*, take S *Pauls Cordial*. *Whilst we look not at the things which are seen but not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Ioan 12. 11, 12. Heb 6. 10, 11. Heb. 12. 2 Cor. 4. 15, 18.

And so there be *Pains*, as well as *Joys*: Think of that, *O my soul*! For to *Foresee* is the way to *Avoid* those

pains; and to *Muse* on it, the *Means* to Escape,

4. Hell.

Heb. 12. 11. Thou art not in *Love* with *Pain*, *my soul!* Who is? All shun it. Why not then that most, which is *Greatest*? Mat. 25. 30. and 18. 34 Why in *Earth* more then *Hell*? Is any *Goal* like that *Dungeon*? Any *Keepers* to *Fiends*? Mark 9. 43,44 Any *Burning* like that *Fire*? Any *Biting* like that *Worm*? Apoc. 6 16,17. & 14.10. Any *Shame* of face, to the *Confusion* Before Men and Angels? Can any Mat. 16. 25,26. *Loss* on earth, equal the *Loss* of *Heaven*? Or *Exile* from *Friends*, a Banishment from God and *Angels*? Mat. 25. 21,41. To dwell in Utter Darkness (no light) Mat. 8. 12. Amidst Infinite *Tortures* (and no ease) to Apoc. 14. 10,11. all *Eternity* (no end) Tortures which make the *Wheel* a *Sport*, the *Furnace* a Bower, and the *Wrack* a very Recreation?

My soul! Are these but Godly *Frauds* to fright *Tender* hearts from wickedness? If thou beest a *Christian*, thou dost not *Believe* so; nay if but a *Heathen*, thou wilt not. *Endless* and *Extream* pains for evil deeds *After* this life, Even they *Believe*. The very *Devils* do, though their *Torture* to do it. *Conscience* (which is in all men)

2 Pet. 3 3 Plato, Plut. &c. Iam 2.19 Mat. 8.29

men) is an *Apoſtle* of this to all Nati- R m.2.
ons. The *Joyful* deaths of Innocent 15,16.
men, and *Dreads* of Guilty ones in death, *Preach* it all the World over. For what are theſe but *Summons* to the great *Bar*, where according to their Works all ſhall receive the *Sentence* of Judgement. *O my ſoul!* Ponder this. Is it grievous to endure extream *Pain* for an *Hour?* Is it nothing to ſuffer *Extremity* for *Ever?* So long as *Omnipotency* can Preſerve, ſo much, as *Omniſcience*, can deviſe, What infinite *Juſtice* doth require (ſoul and body) to ſuffer for *Ever* and *Ever?* O *my ſoul!* Could thy Mind *Meaſure*, nay, but ſadly Conſider the *Length* of Eternity! How *Millions* of Ages are not a *Span* to that time; not all ſince the World, an *Inch* of a *Span:* And yet all the Tortures that *Earth* ever had, or *Wits* of *Men* and *Angels* could *Imagine* to have, are but *Eaſie* to thoſe pains, which are to endure to that *Eternal* length; thou wouldeſt as ſoon *Burn*, as *Luſt*; and take up a *Serpent*, as *Sin*. *My ſoul!* To Save Eccluſ.
thy ſelf, be ſerious, and Conſider it. 21,2.
The greateſt *Temptation* will not *Take*, if thou do but *Remember* it. Thou

wilt

wilt refuse the *Apple* for the *Worm* in it: The *sweets* of Sin for the *Fire* after it. The hardest *Duty* will down if thou *Think* of it. Thy *Dear* Friend, *O my soul!* That gave His *Blood* to save thee from that death, His *Counsel* is, thus to avoid it: *If thine eye offend thee, pluck it out, &c. It's better for thee having one eye, to go to Heaven, then having both, to be cast into Hell, where the Worm doth not dye, and the fire is not quenched.* Better a little *Pain* for a *Time*, then *All* to *Eternity*.

Mar. 9 43

2 *Division.* Isa. 17. *Verbum Incarnatum est verbum ad hominis naturam quoad abbreviatum.* Ber. Phi. 3 14

My soul! These *Four*, are *Cardinal* Considerations to Carry thee to all Duty, from all ill; But the *Royal* one remains. Thy *Christ* to be thy *Study*, and thy *Jesus* to be thy *Book*: The Word *Abbreviate*; Bible, in *Body*; Scripture, in *Flesh*. Consider *Him*, and all good is *Done*, for He *Did* it; all ill is *Gone*, for He *Fled* it. All His Actions are thy Lessons: but, *my soul!* His Birth, Life and Death, are the *Chapters*, I would have thee *Read*. For the whole *World* of wickedness, is *Conquer'd* by those three. *Pride*, *Avarice* and *Luxury*, the three *Parts* of that world.

1 Joh. 2. 16.

Luk. 2. 7. 1. His *Birth* is the *Death* of Pride; His *Stable* the *Grave*. For if that was

There,

There; Why, is this, any *Where?* Or Wherefore this? For *Clothes*, His Clouts are best *Purple*. For *Wealth*, Its His *straw*. For *Retinue*, Beasts are His. For *State*, His Palace is an *Inn*. His Bed a *Manger*. His Throne, a *Cratch*. His Canopy, none but *Webs* which *Spiders* spin him. Is it for *Strength?* then the *Ox* is better. For *beauty?* He Lies in *soil* and dust. For *Wit?* It falls down at His *Feet*. Lo! Whom a *Star*, and *Angels*, and *Sages* proclaim Lord and King of Heaven and Earth, He is born thus *poor*, that thou should'st not be *Proud*.

Purpura mea panni salvatoris Bern.

Mat. 2. 11 & 2. 2. Lu. 2. 8, 9 2 Cor. 8. 9

2. *His Life* is like His Birth, to *Kill* thy *Covetousness*. He had no *Lands* to Lord, but to *Walk* in No *Mounts* to climb, but to *Kneel* on. Mount *Olivet* was His *Closet*, and the Desert His *House*. His *Table*, the *Grass*; no *Covering* but *Heaven*. His *Provisions*, not the Purchase of *Monies*, but *Miracles*. By them, and *Loans*, He *Lives*. If He *Ride*, if He *Rest*, if He *Feast* with His Friends, *Beast*, *Bed*, *Room*, all are *Borrowed*. Birds and Beasts were provided better, they had their *Nests* and *Holes*: *He not where to lay his head*. Nor *House*, nor *Tomb*, *Dead* or *Living*. Not He! He, whom Heaven *Own'd* by

Luk. 22. 39. Mar. 14. 13, 19.

Mat 21. 3 Lu. 22. 11 Mat. 8. 20. & 27 60. Mar. 3. 16, 17.

Voyce

Mar. 17. 5 Ioh. 12. 29. Mat. 25. 14, 15. Lu. 16. 2

Voyce and *Sign*, for the *Beloved Son* of God; the Lord of all would have *nothing*, that thou shouldst not gape for *Much*, and *Grasp* at *all*. Thou that by his favour dost *Borrow* all of Gods, and must *Account* for all not *Laid* out for Him. And can His *Passion* revive, and *Lust* live? No, for,

a 1 Pet. 4. 1. and 2. 24. Rom. 6. 16. Gal. 2. 20 b Rom. 4 25. 1 Pet. 2. 22. c Gal. 5. 24. d 2 Cor. 13. e Rom. 6. 11.

3. His *Death* is the *Crucifixion* of *a* lust. It crucified Him, as the b *Cause*; and thou must Crucifie *c* it (that's the *Consequent*) And as they Him, thou it, that's the d *Patern*. And as He it, so thou, that's the e *Power*. Come lustful *Thoughts*? Clap His *Thorns* to thy *Head*. Rise wanton *Lusts*? Thrust His *Spear* to thy *Heart*. Tempt fleshly *Deeds*? *Strike* his *Nails* into thy *Hands*, and into thy *Feet*, at such *Motions*. If to *Drunkennesse*, Put His *Spunge* to thy *Mouth*; If to *Gluttony*, bring His *Gall* to thy *Palate*: In short, Whatever the *Flesh* lusts for, for His *Deaths* sake *Deny* it; At *Bed* or *Board* let it no where *Obtain*, let His *Cross Crucifie* it, *Golgotha Bury* it. Let it not *live*, the Lord of life suffered *Death* for it. And for thee, that thou shouldst not let it *Live*, That thou *Dye* not for ever for it. Alas, *my soul!* If thy *Lust*

Struck

ſtruck him (who had none of his own) *Dead*: How ſhouldſt thou, who haſt all, and of thy own, *Live?* How not be *Doom'd*, and *Damn'd* to Eternal *Death?* 2 Cor. 5. 21. Iſa. 53. 45. Gal. 5. 21

My ſoul! If thou *Sadly* think of *God* in theſe *Four*, and of *Chriſt* in theſe *Three*; theſe will be like *Wiſdoms Seven* Pillars, to *Build* up thy Heart to all Godlineſs. And though ſuch thoughts be the *Epicures* Dreads, and *Atheiſts* Follies; Believe thou God, who loves not thy *Grief*, and wiſheth thee no better *Wiſdom*. And Deſpiſe not the *Inſpirations* of the Almighty, which are Gods *Ayds*, to advance that bleſſed work. My *ſoul*! Make much of them if they be Gods. For, Prov. 9. 1 Iob 32. 8

2. *Holy Motions are great Helps to Piety.*

Indeed when Holy *Motions* and *Meditations* meet (as moſt what they do) as they make a bleſſed *Mixture* and *Union* of Holy *Spirits* (Gods and mans) o they give a great ſtrength by the *Junctiure* and *Concurrence* of two ſuch Holy Hands in one and the ſame Soul (mans and Gods) And the *Work* will go on, that's *Undertaken* by ſuch *Two*.

But

1 Joh. 4. 1 Ezc. 13. 3 Jer. 31. 33. Ezek. 11 19.

But, *my soul!* It is as *Necessary* a worthy thy knowledge, to *Discern* which be, and which be not, the *Motions* of the *Holy* Spirit. For, if another to it, *Delusion* leads thee; and if it *Guide* thou wilt *Follow* it. The Tryal of Spirits is; *That is not Gods which is not Holy*, nor the *Motions* His, *which are not Heavenly*.

Isa. 8. 20. Joh 6. 13 14, 15. Gal. 1. 8. 2 Joh. 10 2 Cor. 3. 6.

For Gods *Law* is the *way*, when his Spirit is the *Guide*. Which did *Direct*, and therefore will never *Drive* from that way. As being Ever the *same*, and never *Contrary* to it self. Even Gods *Spirit* in His *Word*, makes this *Tryal*.

Rom. 8. 14. 1 Cor. 11 1.

And when the *Spirit* is found *Right*, make *Much* of the *Motions*. They are from an *High*, *my soul!* Thou must not bring and *Bow* them to thy Mind, but it to them. When God is *Leader*, thou must not go *Before*, but keep the place of a *Follower*. And Follow after in Gods name, for it *Leads* to *Heaven*. It is no Worse, nor less. A *Messenger* from it, a *Guide* to it.

Mal. 2. 1 *Angelus, nuncius.*

All *Good* and regular *Motion*, from the *First*, and Best *Mover*. It an *Angel*, sent from Heaven; for what's that more, then a Heavenly *Messenger*

Meſſenger? Take heed then, *Dear ſoul*! Thou do not *Entertain* bad, and *Neglect* good Motions (That's to Obſerve a *Devil* before an *Angel*.) Give not *Audience* to the Devils *Meſſenger*, before Gods *Ambaſſador*. That is to be *Tyed* in too *Strict* a League with *Hell*; too *Looſe*, with *Heaven*! Believe it, There is as much difference betwixt a *Good*, and a *Bad* Motion, as a *Cherub* and a *Fiend*; and betwixt their *Entertainments*, as an *Angels* and a *Devils*. Iſa. 8. 19.

And in their *Ends* too. For the one *Weighs* to the *Centre* below, The other *Lifts* up, to the *Circumference* above. A *Seraphim*, to *fire* the heart, and Carry it up in the *Flame*. *That*, is a Helliſh *Firebrand*; this, the Heavenly *Coal*. Iſa. 6. 6. Thou art in ſome *Error*, and the *Light* of this is to *Lead* thee *Right*. At a *ſtand*, and *Cool* in Good, and the *Heat* of this, is to *Warm* thee, and lead thee *On*. Under a *Fall* of *Grace*, Dead under the *Aſhes* of prevailing *Frailty*; And this is to *quicken* thy *Spark*, and *ſtir* it up. O *my ſoul*! then *Kindle* not, the *Helliſh*, *quench* not the *Heavenly* coal. *Quench not the Spirit.* 1 Theſ. 5. 19. Caſt not *Water* and *Earth* upon it;

Drown

Drown not the Motion in Sensuall and Secular *Pleasures* and *Affairs*. Thy heart is the *Hearth* where it is to *Burn*, but if good *Acceptance* and *Endeavours* do not *Blow*, and stir it up; it will go out. They make the *Bellows* for this Holy *Fire*.

Eph. 4. 30. 2 Tim. 1. 6. Acts 13. 46. Lu. 13. 35. Cant. 5. 2, 3, 6, 7. Rom. 1. 28. 2 Thes. 2 3. 1 Sam. 16. 14. Lu. 12, 3. 1 Tim 4. 1, Lu. 11 26. Apoc. 3. 20.

O my *Soul!* Have dread of this. The Messenger oft *Refused*, will *Come* no more: The *Guide* not *Followed*, will be *Gone*; The *Coal* not *Kindled*, will not *Warm*. And wo to thee, if the Good Spirit *Leave* thee, for then the *Ill* one will *Lead* thee. Instead of good *Angels*, ill *Thoughts* will Haunt thee. And thou knowest, whither they go, whom he doth lead. When God *Knocks* at thy heart, let Him not stay at the *Door*, when His Enemy at the *First* Motion is Let in; Do not that for *Shame*. If so, know that to *Keep* out God's Spirit, is to *shut Door* on thy Bliss; and do not that for *Fear*. No, my *soul!* In *Prosperity* or *Adversity*. At thy *Devotions*, or other *Occasions*. In *Church*, or *Closet*; By *Day*, or *Night*. *Well*, or *Sick*; If thy *Mind* be Moved to Some known good, or against some evil; God *Knocks*, do thou Open; His Angel is at *Door*, Take him

in; His Spirit would *Enter*, Bid him *welcome*. Welcome Bleſſed *Spirit* that comes to *Carry* me to Heaven: Welcome Holy *Comforter*, that comeſt to *Keep* me from Hell. O come, and never go from me, *Holy Spirit* of God! Luke 13.36. Mat. 21. 19.

My ſoul, thou haſt ſeen what Heavenly Helpers, Holy *Meditations* and *Motions* be. Hear the God of all help, and he will aſſure thee ſo. If others put off the *Evil* day, its wiſdom for thee to have it before thee: If others put by Good Motions, it will be thy happineſs to Entertain them. Believe him, who ſays both. Amos 3. Act. 24. 25.

O that they were wiſe, *that they* Underſtood *this*, *that they would* conſider *their* latter *end*. Deut. 32. 29.

Wherefore Holy Brethren, Partakers of the Heavenly calling, Conſider *the Apoſtle and High Prieſt of our Profeſſion, Chriſt Jeſus* Heb. 3. 1. and 12 3

For Conſider *him that endured ſuch contradiction of ſinners, leſt ye be wearied, and faint in your minds*. And, *Behold I ſtand at the door and knock: if any man hear my voyce, and open the door; I will Come to him, and Sup with him, and he with me*. Apoc. 3. 20.

The

The Sum of this Part is,

Psal. 119. 15. Psa. 1:2. Gen. 24. 63. *Good Meditations are great* Nurs *of Gods fear.*

Serious thoughts, of Death, Judgemen Heaven *and* Hell, *are Meditations go against all sins in the World.*

Sober Considerations of Christs Birt Life, *and* Death, *are destructive* Pride, Avarice, *and* Luſt; *which Th make all.*

Holy Motions *of God, great Aids* the *Practise of Godlines.*

How they may be known to be Gu What good Offices they have and do fr Him, to us, as His Messengers Guides *for our best good.*

Why, and How to be entertained *as suc and how foul and fearful it is, to negl good, and embrace ill Motions.*

Helps to Heaven and Happineſs.

OR,

A Soliloquie Acquainting the Soul with ſuch Reliefs and Aids, as will Facilitate and Further her Courſe and Progreſs in the ways of Godlineſs.

The Second Part.

Holy Actions and Cautions, great Aſſiſtants to Piety.

3. Diviſion.

MY *ſoul!* If good *Meditations* and *Motions* live in thee; the *Mind* may do much. But when all that is done, there muſt be more. And thy *Eare*, *Eye*, *Heart*, *Hand*, *Mouth*, every one muſt do his Part: *Hear*, *Read*, *Reſolve*, *Practice*, *Pray* (all muſt be in Action) And Conſcience muſt keep a particular *Watch* too, and have ſome things in Holy *Caution*. This will compleat all. And the Good is not mean which may be done by.

The

The Ear.

Acts 14. 27. and 16.14. Ioh.3. 5. 1Per.2.2 Iohn.10 27. and 12.17. Psa. 109. 105. Ier. 23. 29. 2 Cor.4 4,5. Luk. 24. 42. 2 Tim.4 2.and 3. 16: Luk. 11 28. Heb. 5.11 Isa.28. 10 Heb. 6.1, 2. and 4 12

For, *my soul!* By this *Door* God's Word is *Received* in. *Baptisme* first seeth thee, *Preaching* keeps thee, on thy feet. For what are they but to *know* and *do*? And in Gods Word is both *Light* and *Heat*, and both are *Communicated* by good *Preaching*: And Observe that, *my soul!* to avoid common Errour, The *Work* of it, is both on *Mind* and *Heart* to *Inform* and *Enflame*; Till thou doe as wel *The* good, as *know* it, the *Preacher* hath not done his, nor thou thy *Work*. He may *Tell* thee that in an *Hour* which he can scarce *Teach* thee to do in a life. The *Principles* of Christianity are *Easie*, but the *Practise* is *Hard*. And *Efficacy*, as well as *Instruction*, is the *Work* of the *Word*.

Even the *Preached* Word; So it be *Duly* Preached. For that, *my soul!* thou shalt do well to *Eye*, as another prevailing, but most pestilent *error*. The *Pulpit* doth not make the *Word*; nor *Speaking* from it, *Preaching*. But the Reverend *Handling* of Holy Scripture 2Tim. 1. 19. Tit. 1.9. 2 Tim.2. 15. according to the *Truth* of Gods *Text*, and to the *Aims* of *Gods Spirit*, that the true *Preaching* of the Word *Errour*, and *Ill*, are from the *Devil* though

though *out* of a *Pulpit*. And if thou take heed *How* thou heareſt *This*, and have care to hearken to *That*, with an *Humble, Honeſt* Heart, *Prepoſſeſt* with neither *Errour*, nor *Luſt*; thou canſt not chuſe but be of better life, becauſe well *Taught* by Gods Word.

Neh. 8. 8. 2 Chro. 18. 21. 1 Tim. 4. 1. 1 Joh 4. 1 2 Pet. 2. 10, 11.

Nor wilt thou be *worſe*, for giving thy ſelf to *Read* it; for therefore it is *Writing* as well as *Word*, to have it in thy *Eye*.

Mat. 4. 24. Apo. 2. 11 Acts 17. 11. Iam. 1. 21

But, *my ſoul*, Avoid *Extremities*. *Theirs*, who forbid it as a *Mote* in the Peoples *Eye*; And theirs, who abuſe it as *Duſt* under their *Foot*. What is *ſacred*, muſt not be too *Common*; and what is *ſecret*, muſt not be *Enquired*. *Myſteries* are *Labyrinths* which every *Foot* may not (muſt not) *Tread*: *Neceſſaries*, every *Mind* ought, and may *know*. If thou wouldſt not loſe thy ſelf then; Walk not in the *Woods*, but *Plains*: If thou wilt not *Drown* thy ſelf, *Foord* the *Shallows*, not the *Deeps*. And if thou canſt not *Give* thy ſelf; *Take* direction *How*, and *Where* to go and walk: And ſo thou maiſt advance much in all Holy ways. The *Pavement* to Heaven is *made* there by Gods Hand; and thy *Foot* will not go more *wrong*,

Acts 10. 33. Ma 13. 21 Heb 4. 2. Mat. 22. 29. De. 29. 9 2 Pet. 3. 10. Heb 5 12 Ioh 5. 39 1 Io. 5. 13 Gal. 3. 2. 2 Pet. 1. 10. He. 5. 14 *Pontifex inter Deũ & homines pons eſt.* Phil. 2. 16. 2 Tim. 3, 15.

Acts 18. 26. and 16.17. *Wrong*, because thy *Eye* sees the pavement. Nay, of that thou art more sure, when thou dost *Read* then *Hear*: Mans *Breath* comes in with Gods *Word* into the *Ear*, but Gods *Pure* Word and Spirit into the *Eye* Into the Eye? yes, and to the *Heart* too, from it; and to the *Life*, from that. For, *my soul*, as many Saints have been made *Better*, so some have been made *Saints* by the meer *Reading* of the Word. And the *Desk*, as well as the *Pulpit*, hath begot *Converts*. And sure it is a good *Nurse*, if a happy *Mother*, of Spiritual life. *Tolle, lege*, made St. *Augustine*, *Saint*. And a Text read, turn'd Saint *Antony Angel*. *My soul*, I would not have thee make a *Chapter* keep thee from a Sermon; nor a Sermon make thee slight a Chapter: Use both *Right*, and Thou wilt be much *Bettered* by both. And if with *Eyes* on Heaven, and *Knees* on * Earth, and *Heart* on Book, thou dost (at due times) turn the *Sacred Volumes*, thy *Reading* will be right. Yea, though *Leaves* not *Inspiredly* Sacred. For when thy self readest Scriptures, the *Flowers* of Grace; thou art the *Bee* that gettest the *Honey* by thy own Hand: but in Good and Godly Books

1 Joh. 4. 1.

Mat. 19. 21.

Athanas.

* C. Boromæus. sic, &c.

Books, another hath *Gathered*, and thou haſt but, to *Eat* the Honey. Yea, what is far *Sweeter*, and *Wholſomer* to Holy and Heavenly *Taſte*! *O my ſoul!* be given to Read Gods and Godly Books. Good *Ayr* breeds good *Spirit*; and Gods *Ayr*, Holy *Breath*. Where Flowers of *Grace*, and Plants of *Paradiſe* grow (as on Holy *Grounds*) the *Ayr* is good. Nor is it ill to *Smell* a *Poſie* made of no worſe *Flowers*. Gods *Bible* is a *Garden*; a good *Book*, a *Poſie*. Take *Pleaſure* then, and take *Profit* in both. And ſo thou wilt, if thou doſt *Digeſt* what thou doſt *ſee* and *hear*. For, *my ſoul*, they bring *Meat* into thy *Mouth*, but that doth *Prepare*, and *Diſtribute* it to thy *Nouriſhment*. They *Convey* Gods *Word* to the *Doors* of thy Houſe, but thou muſt not let it lie there, but *Lodge* it in thy *Heart*, and make it *Commander* of thy life. And to Entertain and obſerve it ſo, is the work, which, without ſerious, and ſtrong *Reſolutions*, will never be done, the proper act of

Pſ. 19. 10

Comparate vobis Biblia animæ pharmaca Chryſ.

Pſal. 1. 2.

1 Per. 2. 2.

Ro. 6. 17
Col. 3. 10

The Heart.

It muſt *Reſolve* upon action, for which thou ſeeſt *Reaſon*, and determine a *Practice*, when it knows Gods *Will*

and *Word*. The *Counsels* of the *Mind* do nothing without the *Decrees* of the *Will*. And Ear, and Eye can do no more in the *Word* of God, but furnish the *Mind* with good *Counsels*. Execution must come from the Heart, the *Great Governour* of the Little *World* of Man. To it therefore is given the *Power* to make such Decrees. And, *my Soul*, there is nothing which thou canst not do by vertue of that power. Its wonderful what hath been done by a *Roman Resolution*: Miraculous, if any thing were impossible to a *Christian*; Not onely to *Burn* the Hand, and not shrink; but to set the *Body* on *Flames*, and *Smile* at it. And much more to quench the fire of burning lusts. *Resolutions* are *Cords*, if they be weak, *Temptation* (when it is strong) as *Sampson*, breaks them like *Tow*. But if well *Twist* and *Made*, will *Bind*, and hold any, though never so *Strong*. It did *David* to a Regular life, to Gods Law, because so *Stedfastly purposed*. *Joshua* from strange Gods. The *Three* Children from the *Image-worship*. There is no good or ill, which thou maist not do or shun, if thou resolve for, or against it. Have not some suffered their Bodies to be Cut

Acts 10. 30.

Scævola.

Dan. 3. 28.

Num. 30. 13.

Judg. 15. 13.

Psa. 119. 116.

Jos. 24. 15.

Dan. 3. 28.

their Limbs to be *Sawn*, their Throats to be *Parcht* with thirſt, and their Stomachs *Gnawn* with hunger, when no means elſe were left for ſaving of their *Lives*? and might not the *Intemperate* do as much for *Sobriety* and *Abſtinence*? and the *Incontinent* againſt his *Luſts*, if they did ſee, and reſolve this as neceſſary to ſave their *Souls*? *Vows (my ſoul)* may be *Snares*, if not conſiderately made: but Holy *Purpoſes* are Innocent *Bonds*, into which thou maiſt more commonly enter; And *Bind* thy ſelf to better behaviour with them as well as Vows; and in ſome caſes with both. And ſurely God hath given thee that power of *Will*, and thy Will that *Power*, that thou ſhouldſt (as a man made for God) *Move* by it to God ieſs; and if *Dull* quicken thy ſelf, and rengthen it more *Faſtly* and firmly to ove. Eccl. 5. 2. Pſ. 76 12. Deut. 12 11.

But when ſo *Set*, it muſt *Go*. Thou uſt *Determine* and *Do*. Put to *Praiſe* what thou haſt in *Purpoſe*, and hat thy heart doth *Reſolve* that muſt done by thy Iſ 66. 12 Pſa. 116. 16.

Hand.

My ſoul, *Experiments* confirm *Preſts* much: And want of good *Attempts*,

tempts, makes brave *exploits* be thought *Impoſſible*, and left, when elſe they might be done. Of the Chriſtian it is moſt true: What glorious *Conqueſts* might be got over our luſts, were they not thought *Invincible*? To what *Heights* of Holy *Perfection* might Fleſh and Blood attain, were it not believ'd *Impoſſible*? And why? *Practice* begets *Experience*, and that, a mighty *Strength*. Thus doth he come to draw the ſtrongeſt *Bow*, that began with a weake: and carry an *Ox* at laſt, that hath of a *Calf*, on his ſhoulders. Thou ha as many *Preſidents* for this, as there b Great *Saints*; which from an *Infan* of goodneſs have grown by degr to be ſo *Great*. Even the *Gyants* grace, were once no taller th *Dwarfs* in goodneſs. Say not the *my ſoul*, there's a *Lyon in the wa* Thy *Phanſie* is the Lyon. Enter, on in the ways of God, thou ſh find the *Lyon* ſlain, and *Honey* in t Belly of the Lyon. Even, what *Bitter*, will be *Sweet*; what was *H* will be *Eaſie*; what was *Terrible*, will *Amiable*; what was *Strange*, familiar, him that being *Well-reſolv'd*, betak himſelf to a good and righteous w

Rom. 5. 4.

So the Martyr puts his finger into the Candle, and after, his Body in the Fire.

Act. Mon.

2 Ioh. 2.

12, 13,

Prov. 22. 13.

Judg. 14. 8.

Phil. 3. 7, 8.

Ier. 10. 23.

But, *my soul*, thou canst not *Stir*, unless God *Strengthen*; pray then His *Ability*, that thou maist go on, and let the hand have help from

The Mouth.

To *Speak* (as it doth to *Man* for the Body, so) to *God* for thee, for *Help*. If it speak from the *Heart*, much may be done by the *Mouth*. For, as God is the *Fountain* of Grace; *Prayer* is the *Bucket* of the Well. If then thou wouldst have it, thou must *Down*, or rather (since the Well is above) *Up* with the Bucket. *My soul*, thou canst no more *do* right without Gods *Spirit*, then the Body live without thine: If that Holy Spirit *Lead* thee, thou wilt not *go* wrong. *I will put my Spirit into you, and cause you to* walk *in my statutes, and ye shall keep my Judgements and* do *them* Lo, there's the *Power* to do right: And *shall not your Heavenly Father give the Holy Spirit to those that* ask *it?* (That's the way to come by that power.) And if thou dost, for thy better speed and haste, mix thy Prayers with *Ashes* and *Tears*; and *Weep* and *Fast* for their better fervency, thou wilt *sooner* get to the end of that way. And if thou wilt for thy

Psa. 36. 9: Mat. 21. 22. Joh. 4. 21 Ezek. 11. 19 Joh 14. 5 1 Cor. 12. 3. Ezek. 36. 27. Rom. 8. 4, 11, 14. Ezek. 36. 27. Lu. 11. 13 Isa. 61. 3. Dan. 9. 9. Isa. 38. 3. Dan 9. 3 Psal. 6. 8.

better progreſs, provide thy ſelf with more ſtrength and ſtore, be ſure to be one at an *Euchariſt*, if it come fairly to thy hand. For, *my ſoul*, nothing doth more nouriſh Holy Spirit then an Euchariſt. The *Bread* of life from Heaven, that thou *Faint* not in the way.

Joh. 6. 57 Ζωοποιὴ ῥαπίζα. Damasc. Praticum Joh. 6. 58 Jam 5. 15 Luk 18. 1

And then Prayers moſt prevail, when we wax not weary, and grow faint.

My ſoul, thou haſt been *taught* many Helps to do *Well*, but by *Two* things wilt be *Cautioned* to do yet *Better*. If thou look to thy Chriſtian *Credit* and *Innocence*, well. To keep that, without juſt *Blot*; this, without greater *Guilt*. *Leſſons* that are not *commonly* Taught, and therefore to be more *Singularly* Learnt. *Impair* not thy Credit, *Encreaſe* not thy Guilt. Watch againſt both with ſtrict Conſcience. Such

Holy Cautions Help to Heaven much.

4. *Diviſion.* Phil 4. 8 3 Joh. 12

1. *My Soul*, there is a *Reputation* Chriſtian; and if thou *Value* the *worldly* before life, the Heavenly ſhould be *Dearer*. It is, when thou giveſt no juſt *Scandal*, and *Appeareſt*, without due *Blame* and blemiſh, in the eye of the world. I ſay, ſcandal that's *Juſt*; for if the *Offence* be *Cauſleſs* in thee, it's *Taken*, not *Given*. And, I ſay, *Appearing* without

without blemiſh, for thou muſt look as that it *Be* not, that it do not, *Appear*. *Abſtain from all* appearance *of Evil*. Thy *Converſation* muſt have neither *Ill Heart*, nor *Face*: Nor ill *Proſpect* for Heaven, nor *Aſpect* to Earth: *Give no offence to any*. That is, Hurt not an Honeſt *eye* with a *Glaſs* of foul behaviour; *Stumble* not an Upright *foot*, with a viſible *Block* of offence. *Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of men*; And of the *Good* above all. For better a *Millſtone tyed about thy neck, and thou thrown into the bottom of the Sea, then* offend *one of thoſe little ones*. Whatever they *Seem*, thy Sin *is* great. O then, *my ſoul*, ſhall *They* be *ſcandalized*, rather then *Great* ones, *Bad* ones *be Offended*? This will hang about thy neck a *Guilt* heavier then a *Millſtone*. Have Senſe then (as of thy earthly) of thy Chriſtian *Honor my ſoul*: Say, do, nothing *unworthy* that *Nobleneſs*, thy *Goodneſs* Have care (as of thy Self) of Anothers *ſatisfaction*; and *Wound* no more thy *Credit*, then thy *Conſcience*. Let not thy Brothers *Heart*, more then thy *Own*, take thy wound. Ill *Looks* wound good *Hearts*;

1 Theſ. 5.22. 1 Cor. 10. 32. Heb. 12. 13. 2 Cor. 6. 3. and 8. 22. Rom. 12. 17. Mat. 18. 16. Phi. 1.27 and 4. 8. Eph. 4 1. Col. 1.10 Rom. 15. 2. *Qui conſcientiam negligit, crudelis eſt in ſeipſum; qui famam negligit, crudelis in proximum. Aug.

Eccl. 7. 1 and if they *Infect*, kill like the *Basilisk*, *A good name is a precious ointment*; but an ill, a Deadly Perfume. And if thy *Carriage* want a good *Countenance*, that's a Dead *fly*, and makes it *Ill*: Away then with an Atheists *Heart* and *Look*. Away with Unchaste *Deeds* and *Shews*. Away with prophane *Thoughts*, and *Signs*. Away with an Epicures *Spirit*, and *Habit*. Away with a Lyars *Soul*, and *Suspition*. What *is* ill, or *looks* ill, do all away. For, Believe it,

Rom. 14 13. Phil. 2. 15. Heb. 3. 12, 13. 2 Thes. 3 15. Gal. 6. 1. 2 Sam. 9. 12. The way for thee to go to heaven, is not to *Lay* a *Stumbling-block* in thy Brothers way. Build him a *Bridge* by thy good *Example*; and, by thy *Counsell Lead*, and help him over; but do not *Block* up and *Baricado* his passage, and by an ill *Spectacle* of Life (like *Amasiahs* bloody corps) *stop* his better course. Thou canst not *Bring* others *on* their way, and thy self be *out* for

Iam. 5, 19 20. Dan. 12. 3. heaven. No, but Company *Coming After* thee, thou wilt be let *Sooner* and *Higher* in. Most do not *Mind* this, but do thou, *my soul*! And Keep *Clear* of others *Guilts*; Be sure to mind that, The reason is as great as *Thine*, and *Their*, Salvation.

2. *My soul*! Is not thy *Own* proper

Guilt

Guilt great enough, that thou must *Pile* on heaps of *Other* mens, to make the *fire* greater? *Davids sins went over his head, and were a burthen too heavy for him to bear. My soul!* Dost thou not *Shrink* at this? He that had so good *Shoulders*, so great a *Strength* to *Bear*, so little a *Load* to carry; yet was his *Heavy* for him? And is thine so *Light*, to take others *On*? Art thou confounded to consider the Vast sum of thy *Single* Trespasse (though but a *Daniels* debt) and will not the *Scores* of other mens Sins, bring on thee, Overwhelming *Confusion*? Art thou *Principall* to *Innumerable* ills, and wilt thou be *Accessary* to *Millions*? *My soul!* We *must bear one anothers burthens:* But their *Miseries*, not their *Sins*. By *Charity*, not *Copartnership*. A *Fellowship* and feeling doth well in *Woe*, but wofully in *Sins*. *Atlas* was feigned to bear up Heaven; but none, Hell.

Ps. 38. 8. Acts 13. 22. 1 Kings 11. 38. Dan. 9 8. Ps. 40. 12 Gal. 6. 2. Heb 13 3 Eph 5. 5. 2 Cor. 6. 14. Act. 2 20. Rom. 14. 15 Ezek. 33. 6.

And couldest thou make shift for thy *Self* to be *saved*, wouldest thou have *Others* by thy Default, to *Perish*? Have the *Curses* of Hell, with the *Joys* of Heaven? *My soul!* So many as *Sin* by thee, are *Damned* for thee: And canst thou number How *Many*?

Number then all that by thy *Acts* have been made *Sinners*, and by Gods *Grace* not made *Penitents*. Thus when thou art *Dead*, thy Errors may *Live*, and thy *Guilts* for many ages lie *Unburied*, like Cursed *Parents*, Propagating ill *Issues* Successively to souls, throughout many Generations. And though thy *Natural* sins dye with thee, the *Adopted* may live for ever.

2 Kings 13. 2. 2 Kings 17. 22. and 14. 24.

1 Tim. 5. 22. *My soul*, then, do what the Apostle *says*, Be *not partaker of other mens sins*, But more, then he *Means*. He would have no *Hands* laid on unworthy *Persons*; do thou keep thine from unworthy *Actions*. By any *Deed* of thine to *Bane* anothers Soul, is of all most *Unworthy*; Or by *Anothers* to bane *Thine*. And there are many ways to do both. *Nine* are numbred. And very *Naught* all. When thou canst, not to *Hinder* it; for so thou art *Assistant* to it, and thy *Hand* doth it *Help*: When thou shouldst, not to *Reprove* it, for so thou art *Advocate* for it, and thy *Tongue* gives it *License*. To *Counsel* Sin, for that's to *Conceive* it in another, to give it *Womb*, and be its *Mother*. To *Command* it; for that's to *Beget* it, to give it *seed*, and be as Natural *Father*.

Apoc. 18 4.

To

To *Conſent* to it; for that's to *Own* and *Maintain* it, and be *Adopting* Father to it, if not *Natural*. To *Commend* it; for that's to give it *Dug* and *Suck*, and to be *Nurſe* to it at leaſt, if not a *Mother*. To *Entertain* the *Actor* of it, for that's to give it *ſhoulders* and *ſupport* it; or *Refuge*, and to be *Patron* and *Protector*, and ſo *Brother*, if not *Parent* to it: To keep *Silence*, and be *Mute* at it; for that's to give it *Hand* and *Heart*, and to be a *Friend* if not a *Brother* to it. To *Partake* of it, for that's to give it *Arm* and *Face*, and to be both Sworn *Brother* and *Friend*, and Loving *Benefactor* of it. 2 Iohn 11.

In the *Inſtance* of one Sin, See all this, *O my ſoul!* Let *Blood* be it, and behold how another may ſhed it, and thou be Guilty of the Blood. *Joab* kill'd *Abſalom*, but *Ahitophel* Murthered him, Becauſe his *Counſel* brought him to his *Death*. The Ammonite *ſlew* *Uriah*, but *David* killed him; becauſe he *Fell* by his *Command*. The *Jews* Stoned *Stephen*, *Saul* did not *Touch* him, yet had *Hand* in his death, becauſe with his *Conſent*. Sons of *Belial* ſtoned *Naboth*, yet *Ahab* ſlew him, becauſe, as he gave *Countenance* to the doing it: 2 Sam. 18.9. & 16.21. & 11 9. Act. 7 59 & 22.20. 1 Kings 21.13,19

with

with his *Seal*, so he had *Complacence* in the *Deed*, and so *Commended* what was done. All *Benjamin* did not *Ravish* the *Levites* Concubine to *Death*, but gave *Shield* and *Shelter*, to them that did, and so the *Bloody-Rape* became *Theirs*, by *Patronage*. The Jews in Christs time did not *Slay* the *Prophets* which were *kill'd* many hundred years *Before*, yet by *Participation* with their Fathers, became *Heirs* of their *Murthers*. And if King *Solomon Open not his mouth for the dumb in the cause of all such as are appointed for destruction*; They may be the *Children*, but he shall be the *Father* of it.

Jud. 19. 22. & 20. 5. 13, 14.

Mat. 23. 31.

Luk. 11. 48, 49.

Pro. 31. 9 & 24. 30

Strangers *Cut off* Jacob, Esau *Sate* still and *Lookt* but *on*, and he *destroyed* because he did not *Save*. Though *Ely's* Sons fell by the Philistims, His *Hand* gave them the fatal *Blow*, because he did not sufficiently *Reprehend* that which was their ruine, their Sins.

Obz. 11. 13 & 1. 12

1 Sam. 2. 22, 29, 33, 34.

Lev. 19. 17.

O my soul! Be for the *Communion* of *Saints*, not *Sinners*. Nor in *Blood*, nor any *Guilt*, do thou *Communicate* in anothers Sin. *Advise* from it, *Forbid* it, *Dissent*, *Dispraise*, *Dis-respect*, *Disclaim*, *Proclaim* against it, *Resist* it, *Rebuke* it. Thou hast guilts enough of thy

thy own to *Multiply*, thou needest not *Adde* any others to it.

My soul, then, *Giving* others *Scandall*, and *Partaking* others *Guilt*, are thy *Enemies*, against which *Conscience* must be charg'd to keep a strict *Watch*. And is thy great *Friend* if it do. For surely, Not to *Hinder* others from Heaven, is to *Further* thy Self; Not to be *Laden* with much *Guilt*, gives an easier *Passage* to heaven. And to be free of such *Blocks* and *Fetters*, makes the *Course* of Piety more *Easie* More easie, though to Craz'd and Corrupted nature *Hard* and not to be compassed without our best Thoughts and Endeavors, even all that *Mind* or *Man* can do, though *Ear*, and *Eye*, and *Heart*, and *Hand*, and *Mouth*, and *Conscience*, improve all their *Arts* and *Faculties* to the *Full*, and with *United* forces, set on the good and great *Employment* of Gods Service, and our Godlines. But so it will be. For, *my soul*, *Wisdom* assures thee.

If thou wilt receive my Words, Prov. 2. 1 *and* hide *my Commandments within* 2, 3, 4, 5. *thee; So that thou encline thine* ear *unto wisdom, and apply thy* heart *to understanding: If thou cryest after knowledge, and liftest up thy* voyce *for understanding:*

ing: *If thou* seekeſt *her as ſilver, and ſearcheſt for her, as for hid treaſures; Then ſhalt thou underſtand the Fear of the Lord, and* find the *knowledge of God.*

The ſum of this Part is.

1. *Some* Acts *are great Aſſiſtances to Pious Life, which by Gods bleſſing we may do.*

2. Hearing *Gods Word*, Reading, Reſolving, Attempting Practiſe *and* Praying, *are thoſe Acts.*

3. *Holy* Cautions *help much, as well as Actions.*

4. *It will advance much to Heaven, to look carefully to a Chriſtian* Credit *and* Innocence *on Earth.*

5. *To have great Caution to avoid juſt ſcandal, and keep clear of other mens* Guilt, *is the way to maintain that good Credit and Innocence.*

Friday

Friday-Soliloquie.

Remedies of Humane Frailty.

OR,

A Soliloquie shewing the soul, What Provisions of Grace and Mercy God hath made to support her weakness in the way of Piety.

MY *soul*! For all thy *Cares* and *Helps*, thou wilt fail in thy *Perpetual* Service, so long as *Flesh* and *Devil* cease not their *Perpetual* Motion. God therefore, in tenderness of Mercy, hath provided for thee, *Remedies* of Grace. *Repentance*, that thou do not dye: *Faith*, to make thee, and it, live: And New *Obedience* to keep all alive,

Sin, *my soul*! is Ill *Humour* to Heaven, a *Disorder* of Holy Spirit, and just *Temper* in thee. For this Disease,

Repentance is Gods * *Remedy.*

And very sufficient to *Heal* thee. For it will *bleed*(*a*) thee in *Contrition*. *Vomit* thee in (*b*) *Confession*, *Purge* thee by (*c*) *Conversion*, *sweat* thee with *d*) *Guilt*, *Bathe* thee in (*e*) *Tears*, *Diet* thee from *Occa-*

1. *Part:* Ep. 5 17. 1 Pet. 5. 8 Ez. 18. 23 Gal. 3. 11 Col. 2. 12 Ro. 6. 30 Ja. 2. 26. Psa. 41. 4

* Tert. *de* pœnit. Μέγα ναυτιας φάρμακον. Naz.

a Act. 2. 37. *b* Ez. 18. 31. *c* 1 Co. 5. *d* Act. 9. 10. *e* Joel. 2. 12.

f 2 Cor. 7. 11. *g* Ionah 3 4,5. *h* Ioel 2. 13. *i* Dan 4. 27. *k* Ioel 2. 12. *l* Luk. 18.13. *m* Acts 2 33. *n* 2 Sam. 12.13. *o* Hosea 14.8.

Occasions of (*f*) ill, *Cauterize* the *Corrupt* part with (*g*) *Threats*, and *Foment* the *Weak* with (*h*) *Promises*, and *Exercise* all, in (*i*) *Alms*, (*k*) *Fast*, and (*l*) *Prayers*.

And, of the Healing *Vertues* of all these, Penitent souls have had Blest *Experiments*. For that *Bleeding* cured the Barbarous (*m*) *Jews*, Vomitting (*n*) *David*, Purging (*o*) *Ephraim*. The *Sweat* did the *Jailer* (*p*) good. The *Bath* helpt (*q*) *Magdalene*. The Cautery (*r*) *Saul*. (*s*) Fomenting *Israel*. The *Exercise* did (*t*) *Zacheus*, (*u*) *Ahab*, even the (*x*) *Publican Ease*.

p Acts 16.29 *q* Luke 7.38. *r* Acts 9. 16 *s* Hos 6 1,2. *t* Luk. 19.8. *u* 1 Kings 21.19. *x* Luke 18 13.

Isa. 57. 18. Ier. 8. 6. * *Peccata commissa plangere, plangenda non committere.* Ier. 3. 22 Μετανοεῖν Mat. 3. 2. Ioh 12. 40. Ps. 1. 16.

O my soul! Admire and Adore that Great and Good *Physician* who *Prescribes* thee so *Fair*, and yet so *Soveraign* a *Medicine*. To *Grieve* thou hast done *Ill*, and *Desire* thou maist do *Better*. To be *sorry* for what was *Amiss*, and *Not do* again, what will make thee *sorry*. * When I have *Wandred*, to *Return*: When I have been *Fool'd*, to grow *Wise*: When I am *sick*, to be *Well*: When I am *foul*, to *Wash*: When I cannot be a Saint (as good as *Adam* was) fully *Innocent*, to be as well as *Enoch*

Enoch may be *truly Penitent*. Was ever preſcript ſo *Fair?* *Pœnitens ferè innocens eſt.* Eccl. 7. 29.

And, yet *my ſoul*! this *Heals* Sin (*Guilt* and *ſtain*) *Returns* thee, both to *God* and Thy *Self*; *Recovers* both *Fal*, and *Wit*; Reſtores both Tainted *Blood*, and *ſpirit*; Reduces to a *Paradiſe* both of *Joy* and *Innocence*; Saves thee from *Death*, ſets thee in *Health*; Diſpoſeth thee to long for, even Everlaſting *Life*. Can any Medicine be more *ſoveraign*? Hoſ. 14. 4 Iſa. 1. 18. Lu. 15. 17 Ezek. 18. 30, 31. Lu. 15. 22. 24. 2 Cor. 7. 10.

Take it then, *my ſoul*, if thou loveſt thy ſelf. And *How*, and *When* thy *Phyſician* gives it. Not! *Half* (for he appoints the *Whole*.) Nor this *Hereafter*, for he wills it, *Now*. Lu. 4. 18. Act. 11. 18.

1. To *Grieve* for Sin, and do no more, is to *ſee*, not to *Loſe* thy *ſickneſs*. And to *Amend* what is not firſt *Griev'd*, to *Recover* before thou art *ſick*. To be *Compunct*, and not *Confeſs*, is to *Bleed Inwardly*. To *Confeſs*, but not be *Contrite*, to Vomit, *Wantonly*. To *Confeſs*, and not *Amend*, to *Caſt*, and *lick up*, the *Vomit*. To be *Frighted* for Sin, and not *Bettered*, is to *ſweat*, and take *Cold* after it. To *Weep* for it, and *Commit* it, is, with the *Sow*, to *Waſh* and *Wallow*. To Abſtain *Occaſions*, and not *Acts*, is to *Faſt* it into a better *ſtomack*. To be Ioel 2. 12 Pro. 28. 13. 2 Pet. 2. 22. Ioh. 5. 14 2 Pet. 2. 22.

Threatned

Gen.4. 13. *Threatned* into *Despair*, is, instead of sin, to *Burn* thy self. And to be fed with *Promises* unto *Presumption*, is not to 2 Cor.7 1. *Cherish* thy self, but thy *sickness*. To *Renounce* Evil, and *Entertain* Occasions, is to *send* it away, and *call* it again.

Isa.1:12, 14. To *Pray* to God, and yet *Provoke* him, is to make a *Play* of our Prayers. 1 Cor. 13.3. To give *Alms*, and do ill, is to give Sin not a *Divorce*, but a *License*. To *Fast* from *Meat*, and *Fall* to *sin*, is to *Whet* the *Knife*; not to *kill* it, but *Feast* it. To Isa 58.4. Lu.18 12 pray, give, fast, and then take *Liberty* to *swear*, and *sin* and *Err* again, is not to make *Health*, but a *Disease* of the *Exercise*.

My soul! This is to take the Medicine By *Halfs*, and so thou shalt never *Recover* thy Self *Whole*.

2. And if thou *Delay* it, that's the way never to *Recover*. That, takes *strength* from the *Medicine*, and gives it to the *Disease*; for, so, it grows *Inveterate*, and Mat.13. 15. the Cure more *Difficult*, if not *Desperate* Ie.13. 23 More hard to *Be*; a *Sow* is *Washed* white, not a *Blackmoor*. A *young* Mat. 26 72. Profligate, sooner then an *old* Obdurate Act 8.13 2Cor.4.4 Sinner. *Simon Peter* quickly, *Simon Magus* never. Its more hard to *Do*; Sin hath more *Efficacy*, the *Devil* more *Interest*,

Interest, *God* more *Anger*; *Nature* is *Vanquisht*, Her Powers *Depraved* Her Faculties *Infirm'd*, *Decayed*, *Deprived* of virtue for it. It's more hard to *Suffer*; Sin is *Incorporate*, the Humors *Irradicate*, Habituate and *Naturallized*; As soon *Pluck* up an Old *Tree*, as *Sin by* the *Roots*. As easily *Tear* out thy *Heart*, as thy *Lust*, and Vomit *Bowels*, as *Customs*, and quit *Limbs* as such *Vices*. O *my* *soul*! If *Delay* of Physick hath killed *Thousands* of *Bodies*, it hath *Ten* thousands of *Spirits* Defer not then thy help, *Delay* not thy *Time*. And Especially, by the love thou hast to Heaven.

Ps. 7.12. Jer. 4.22. Mat. 5. 29.

Defer it not till *Death*. For, What if that be *Sudden*, and give thee no *Time*! Or *Distracted*, and take away *Wit*? Or *Cursed*, and keep away *Grace*? And if it allow thee *Space*, and *Sense*, and *Succour*, where will be thy Comfort? Backward? There's nothing to be seen but the sad *Survey* of a life full of *Guilts*, and *Stains*. Forward? There's the Horrid *Prospect* of *Hell* and all Hideous *Tortures* of Damned *Ghosts*, the due *Deserts* of those *Guilts*. Thou hast not *Power* to Undo *Ill*; no *Time*, to do *Better*. What then? Wilt thou *Retent* here, and *Amend* in the World

Inducias usque ad mane, apud Greg.

World to Come? For *Half* thy *Work* look for all thy *Wages*? No, Thou doſt not *Half*, if no more *Repent*. Wilt thou then look *Upward*? Will a *Miſerere mei Deus!* Serve God; or a *Peccavi*, Satisfie? All the three *Volumns* of thy *ſins* (Thoughts, Words and Deeds) all the *ſcroles* of thy *Guilts* be *Cancelled* and *Blown* away with a *Breath* of Three *Words*, or *ſyllables*? Will a *Groan* expiate a *Life-full* of guilt? A *Tear* (a *Drop*) waſh a *Heart full* of *filthineſs*? The *Irkings* of a *Moment* undo the *Ills* of *All* thy *Ages*? Canſt thou expect this from Him that is *Juſt*, when thy whole life hath been but an *Abuſe* of His *Grace*, and *Mercy*? Canſt thou *Promiſe* it thy ſelf, and look Inward? That this is the *Fear* of *God*, not *Death*; not out of *ſelf-love*, but *Gods*; not for hate of *Pain*, but *ſin*; not by a *Force* on Conſcience, but *Free*; And if not thy Self; doſt thou look *Outward*; Who ſhall *Aſſure* thee? Some *Comforter* may *pronounce* Mercy to thee, as *Favourable* Judgement, hath been given of many, that have Lived *Ill*, and yet Dyed *Penitently*. *O my ſoul!* In this caſe it's better to *Give*, then *Receive* a favour-

Quantam lacrymarū vim expendiemus, ut cum Baptiſmi fonte exæquari poſſit? Naz.

able

able *Judgement*. Its my *Charity*, not thy *Felicity*, that it doth *suppose* thee *Happy*, whom it *Knows* not, *Miserable*: but if it do not *Find* thee, doth not *Leave* thee happy. What thou *Art*, the *Judge* of *Hearts* knows; what thou *shouldst Be*, the *Judge* of *Charity*, hopes. Because, when he sees not *Evidence* to the contrary, he *Believes* the best of thee, with thy Great Judge. *O my soul* then, leave not all to the *Last* hour; when thou art to *Reap*, be not to *Sow* thy Comfort. 1 Cor. 13. 5, 7.

Hast thou 1. *President*. 2. *Parable* 3. *Promise* of Hope? The Converted *Thief*? The Eleventh Hours *Call? At *What time soever*? O be not such a *Spider'd* Spirit, to suck *Poyson* out of *Sacred Flowers*. Let not *Antidotes* of *Mercy* be made *Cordials* for *Presumption*. If thou dost out of Gods *Word* draw ill *Spirit*, thou *Robbest* it of its Holy *Sense*, and wilt find no *Promise* of Pardon, Nor *Hope* in any *Parable*, or *President* for such a *Thief*. My *Soul*! then, Isa 38. 9. Ps 26 6. Luke 23. 43. Mat. 20. 9. Ezek. 18 21, 22

1. Look at the *Thief* on the *Cross*, as a *Child* at the *Font*; *Baptized* from Sin, *Confirmed* by Christ, so *Dying*, and *Saved*. What's that to thee, who, as *Copronymus* in his Baptism (ever since thine) hast done nothing but *Defile* thy *Font*? 2 Pet. 3. 16. Eccl. hist.

* *In Liturgiâ sic scribitur.*

2 Pet. 2. 20. Heb. 6. 4. *Font?* A *Renegado* in thy life to the *Profession* of thy *Baptism*?

Look at the *Thief* on the *Cross*, as a *Martyr* at the *Stake*: A *Believer*, a Luk. 23. 40, 41, 42 *Saint*, a *Confessor* All on Holy *Flame* for Christ. The New *Disciple* that *Hanged* for Him, when none of the *Old stood* to Him. *Sensless* of *Pain*, to spend his Breath, and *Serve* Him. As ready to *Dye* for Him, as with Him, and spend his *Blood*, as *Breath*, to Honour Him.

Look at the *Thief* on the *Cross*, as a Jon. 2. 2. *Jonah* in the *Sea*. A *Miracle* of Grace, A *Prodigie* of Providence. Wilt thou therefore cast thy self into the Sea in hope to be saved? Gods Mercy is an Mic 7. 19 Eccl. 8. 11, 12. *Ocean*; yet if thou so *leap* into it, thou maist be *Drown'd* Thou that hast left Rom. 2. 4, 5. the *Ship* of good life (the Ordinary 1 Tim. 1. 19. way) how canst thou look to be Preserved by singular *Priviledge*? A *Monster* of life, to be saved in Death by a *Miracle* of Mercy?

Look at the *Thief* on the *Cross*, as a *Saint* in *Heaven*. Make him not encourage thee to *Rob* God of His *Honor*, and thy self of thy *Happiness*, lest thou make him to be a *Thief* in *Paradise* too. *Canonize* not thy self *Saint* by his Example,

ample, left thou *Stigmatize* him Sinner for the *Preſident*, and prove thy ſelf a Reprobate by the *Preſumption*.

Think not then when thou haſt *Liv'd* ill in the world, and art *Crucified* to leave it, by the *Staff* of a good hope to *Leap* into *Paradiſe*, though before an utrer Stranger to *Chriſt*, with whom thou haſt not the bliſs to be *Crucified*. There is no *Parity* of reaſon to argue, from his *Singular*, thy *Same* Condition. 2. Part.

2. Nor from the *Parable* of the *Eleventh* hour to thy *Call* at the *Laſt*. For, What if thoſe *Hours* be the *Ages* of the World? then from Chriſts *Firſt* Comming to his Second is the *Eleventh*. And what if the *Ages* of *Man*? *Mind, my ſoul*, Who was called? He that was not before *Hired*. But how oft haſt thou had *Offers* and *Refuſed*? Think then of the Five *Virgins*, as well as the Five *Labor-ers*. And of the Kings *Supper*, as of the Lords *Penny*. And for thy daily *Recuſancy*, look more to be *Excluded* then *Admitted* Heaven. And to What? To *Work* till the *Time* of wages? *My ſoul*, Death is the time to take the Peny. The *Night* in which no man *Can*, and when it ſhould end, haſt thou not *Begun* thy *Work*? And Whither? but into Mat. 20. 7 Mat. 25. 12. & 22. 7 Lu. 14. 28. Joh. 9. 4.

the

The *Vineyard* of the Church, out of the *Market*-place of the World? and thou doſt nothing but ſtand *Idle*, or do *Ill* in the *Vineyard*, Ever ſince by *Baptiſm* taken in? And Who calls but the *Lord*? And if thou doſt all thy *Life* time refuſe His *Work*, will He at *Death* call thee to His *Wages*? The Eleventh *Hour* of the day then may be as well as the *Morn* or *Noon*, as *Night* of thy life. No hope then, if when called betimes, 'tis late ere thou wilt come.

3. Nor is that ſo *Promiſing*. *At what time ſoever*. It is that the *Penitent* ſhall have *Pardon*; but where, that the *Sinner* ſhall be *Penitent*? It is *If* He be; it's not, that He *Shall*. And muſt be from the *Bottom of the heart*, not from a Frighted Phanſie, or Quavering *Lips*. *My ſoul*! It is a great *Way* from the *Top* of the Heart to the *Bottom*: And it is turning *From* wickedneſs, not *Againſt* it. That reacheth to the *Life* from the *Heart*, but that the *Death-Bed* cannot do. And though it be *When*, it is not *Howſoever*: yea, and for all that, There are bounds to that *When*. A ſet *Place* for *Jezebel*, a *Day* for *Jeruſalem*, a *Time* for the *World*. Too *Late* thou maiſt *Repent*, too *Soon* thou can

Ita verſio Liturgica

Jer. 17. 9
Pſ. 64. 6.

Rev. 2. 21
Lu. 19. 42
Gen. 6. 3

canst not. If the *Glass* be *run*, the *sun* *set* (though Noon naturally) woe to thee, it is too *Late*. The *Door* of mercy, though it stand long *Open*, will at last be *shut*. *Wisdom* it self shuts the Door. All these then *plead* little for thee. Heb. 12. 19. Amo. 8 9 Eccl 8,12 & 9.10. Lu. 13. 25. Pro. 1. 28

Nay doth not every one *Much* against thee? For, *my soul!* If of *Two* Thieves *One* was damned, is it not an *Even* lay whether thou be *saved*? Whether thou shalt dye *Repenting*, or *Blaspheming*; the *Right hand*, or the *Left hand* Thief? (Is it not so by the *President*?) If *some* be called at the *Eleventh* hour, but all before, from the *First* to that; Is it not *Ten* to *One* odds if ever thou be called, if thou *Neglect* the Work of thy *Salvation* till the *Eleventh*? (Is it not so by the *parable*?) If *When* (and not till when) *I Repent*, I shall *Live*; Is it not a *Hundred* to *One*, nay a hundred *Thousand* to one, odds, if I *Defer* it, I shall *Dye*? Is not this the *strait* gate, which for want of *Mind*, or *Time*, or *Grace*, few find, because they seek it with Sin, which they are loath to lose, till Life and Soul, and all be lost? (Is it not so by the Promise?) Saint *Jerom* says, *my soul! There dyes well, that lives ill, not one of a* Mat. 7. 13 Isa 55. 6. *E centum millibus vix bene moritur malè qui vivit.* Hier.

Hundred thousand. And to *prove* his sum. From *Adam* to Christ, that have so lived and dyed, we read but of *One*, but one, of many *Thousands* of *Millions.* Without delay *Therefore*

Joel 2. 12 Now *also turn even to him with all thy Heart, with fasting, and with weeping, and with mourning; and Rent thy Heart and not thy Garment, and turn to the Lord.* The Lord says it, who delights

Ezek. 33. 11. not in thy death, Poor *Sinner*, whosoever thou art. And therefore would

Act. 3. 19 have thee, by a *True* and *Timely* Repentance to recover thy Health and

2 Tim. 2. 25. life. For from *soul-sickness*, that's God's *Recovery.*

My Soul! That may *be* a *Wholsome*,

Jer. 4. 3. but a *Wearisome* course. To *plow* up thy

Hos. 10. 12. *Heart*, and *Harrow* thy *Whole* man with Daily, and Continual duty, will make thee apt to *Faints*, and perhaps some

Psal. 19. 12. *Ground* will pass *Untouch'd*, and some

1 Joh. 3. 20. *Clod* be *Unbroke*; and when all is done, there will be *Failings*, and need to *Repent* thy very repenting; To *Comfort* and *Confirm* thee therefore against this, Provision is made by the Mercy of God. And,

2. *Faith is the Cordial.*

And for *Materials*, and *Vertues* (if true)

true) a most *Rare* one; *Gold*, and *Pearl*, and *Coral*, are not Comparable to it. *Manus Christi* is not, *Sanguis Christi*, makes it. Nay, Blood and Spirit, Godhead and Manhood, Vertues and Merits; what He did *Do*, *Say*, *Suffer*, *All Christ*, and *All Christs*, is it. *Christ* the Onely *Cordial* to a *Sinful Soul*. None to Him, *None but Christ*. And *Jesus*. None to that. The Name above all names. *Bread* to the *Starv'd*, *Cloth* to the *Naked*, *Freedom* to the *Fetter'd*, *Wealth* to the *Beggar'd*, *Strength* to the *Faint*, *Light* to the *Dark*, *Life* to the *Dead*, *Deliverance* to the *Damn'd*, all's in *Jesus*. *My soul! Christ* is a Name of * *Medicine*, *Jesus* of * *Health*. There's His *Oyl*, but here *Thy Salvation. Gladness* that thou hast a *Christ*, but thy *Happiness* in *Jesus*. *Healing* is in His *wings*, *Saving* His *power*, *Health* in His *Name*, *Redemption* His *Office*: Against Sin, Hell, Guilt, Wrath, Devil, Death, Woundings, Faintings, Swoundings, no *Remedies* to *Jesus*.

1 Tim. 1. 5
Job 28. 25, 28.
1 Cor. 1. 30.
Mat. 11. 28.
1 Joh. 2. 1
Phil. 2. 9
Joh. 6. 50
Gal. 3. 27
Joh. 8. 36
2 Cor. 8. 9.
Phi. 4 13
Isa. 61. 1.
1 Thes. 1. 10.
* Anointed.
Heb. 1. 9.
* Saviour
Mar. 1. 21
Mal. 4. 1.
1 Tim. 1. 15.
Heb 9. 11 12.
Isidorus Chrys.

And Faith makes the * *Application*. The *Eye* by which I *See* Him. The *Foot*, by which I *Come* to Him. The *Hand*, by which I *Take* him. The *Ring*, by which

Joh. 3. 14, 15. & 6. 39. & 1. 12.

I *Marry* Him. The *House*, in which I
Rom.7.4 *Dwell* with Him. The *Board*, at which
2 Cor.11 I *Feed* on Him. The *Bed*, on which I
12. *Rest* in Him. The *Vest*, in which I *Wear*
Eph.3.17 Him. The *Soul*, by which I *Live* in
Heb.3.18 Him. The *Body*, by which he *Lives* in
Rom.13. me. What doth thus *Unite* to the All-
14. saving *Comforter*, must needs be *Co-*
Gal.2.20 *dial*. And thence are in it those *Spi-*
Ioh.14. *rits* of Comfort. *Hope* against the *Faint-*
16. of *Fear*. *Peace* against the *Troubles* of
Heb.11.1 *Guilt*, and *Joy* against the *Droopings* of
Rom. 5.1 *Spirit*. My *soul*! If with hard toil and
& 15.13. abstinence, like *Jonathan*, thy *Eyes* be-
gin to *Fail*, and thy *Strength* to *Faint*,
1 Sam. Joy is *Honey* to clear them, and revive
14.29. thee. If with *Israel* in this *Wilderness* of
2 Cor.4. want and wo, thou art ready to *sink* and
16. *perish*, *Peace* is *Manna* to *Feed* and *Sa-*
Apoc. 2. *stain* thee. If with *David* thy *Bones* are
25. *Dryed* with heaviness of heart, this Joy
Psa.63.5 is *Marrow* to *Moysten* them, and *strength*
Isa.66.14 *then* thee.

But, if not *True*, thy Faith is none of this. And, my Soul, since all thy Comfort depends on this, look to it, for *Many*
Thes 3:2 *have not* Faith, and *Few* what is true.
1 Tim. 1. *Counterfeits* of *Faith*, are not true *Cor-*
5. *dials* to *Conscience*. And there be many Counterfeits.

I.

1. A *Vain Deluſion.* When what thou believeſt, is thy *Phanſie*, not Gods *Word.* Or a *Revelation* (as thou thinkeſt) *New*, but *Contrary* to the *Old.* For if Faith be not *Wedded* to the * *Word*, the Comfort it bears is *Baſtard.* Deluſion all. Iſa. 8. 20. Eph. 1 8. * *Truth.* 2 Theſ. 2 11.

2. A *Blind Reſignation*, is deceit too. Indeed to give up the *Mind* in abſolute *Belief* to what He *Says* (be it *Above* or *Againſt* thy *Reaſon* or *Senſe*) is Right: And to See *Superfluities* to Salvation (though Revealed Truths) with the Churches Eyes not Ill: But *Neceſſaries*, thou muſt ſee with thy *Own.* And *know* what thou doſt believe, and not *Live* by Anothers Faith, If not have thy joy in anothers *Heart.* Rom. 4. 18, 19. M. l. 2 7. Iſa 53 11 Rom. 3. 17.

3. An *Idle Speculation*, it is not neither. It undertakes a great *Work*, and employs at it, a great *Workman.* That *Angean ſtable* to *cleanſe* the *Heart*, and *Labour* for the ſtrength of Paradiſe, to Keep *Gods Commandments*, This it *Undertakes.* And (which abhors no toil which wit can imagine poſſible) *Love*, That, it *Employs.* It is but an *Idle Comfort*, that's brought by a *Loytring Faith.* And, Acts 15. 19. 1 Cor. 7. 19. Gal. 5. 6. Cant. 8. 7

4. A *Great Confidence* doth not e-

ver make it *Good*; for *Assurance* of *Salvation* may be without *True* Faith; and it *True* without that *Assurance*. That's the *Effect* of a Strong one, not the *Essence* of All. Every man is not *Strong*. Some *Points* of wind may serve to make the way, Every ship hath not Sail-full. And if the *Ballast* be not *Weighed* and *Fraught*, with an Humble and Good *Conscience*, may as soon *Overturn*, as *Arrive* the ship. If *Tender*, it Sinks it in *Despair*; if *Tough*, Splits it on *Presumption*; No comfort for many, but as a *Gulf* and *Rock* to the Mariner, if *Full* Perswasion be, or there is, *No Faith*. And,

Mr. *Banes* in Eph. pag. 387. Helps, 93 Byfield in 2 Pet. Rom. 14. 1. πλεροφοριαν— 1 Tim. 1. 19. Apoc. 3. 17, 18. Mat. 25 3 Apoc. 3. 17, 18. 2 Pet. 1. 10. Phil. 2. 12 Rom 11. 20. and 5 1, 2.

5. A *Good Opinion* is less; Though Others concurrent with my Own, of my self. What would I not be, could I be what I would? I *Am* not in Happy condition, because I *Think* it; but must first *Be* so, and then I may, *Believe* it. If *Groundless*, if *Word-less*, A *Good* Belief is an *Ill* Faith: Because thou wouldest *Seek* to have a *Better*, didst thou not *Presume* it to be so *good*. But,

6. A Bad *Dispensation* (that's worst of all) to grow *Bold* to Sin, because *Sure* of Heaven. As *Faith* is never without

without *Hope*, a *Spur* to good: So nor without *Fear*, the *Bridle* of Ill. *Noah* was saved by *Faith*, but, *Built an Ark* for * *Fear*: If thou *plunge* thy self into *Seas* of Sin, thou maist perish for all thy *Faith*. If *Perfect*, it hath *Two* Eyes; One for *Promises*, Another for *Precepts* (Divine *Word* and *Witness* both:) An *Ill life* can no more stand with Good *Faith*, then a great *Sickness* be with good *Health*.

Heb. 11. 7
* *Et qui habet fidei veritatem, servat Dei timorem.* Cypr.
Heb. 4. 1.
Ion. 3. 5.
Acts 24. 14. 1 Tim. 1. 19.

None of those then it is. No, A *Trusting* in *God* for *Salvation* by *Christ*, According to His *Word*, that's the *Substantial Soveraign*, *Cordial-Healing-Saving* Faith.

Acts 15 11.

That there is none but by *Christ*, is the *Devils*; That none by Christ but as he *Conditions*, and *Wills*, the *Saints*.

Mat. 3. 7. Luk. 4. 41 Acts 16. 17. Apoc. 13. 10.

My soul! Though thy *Repentance* be *Right*, and Faith *Sound*, and Both, set thee *Well*; all will be but the Worse, if thou dost not *Keep* so: For this, Mercy hath made Remedy: And,

3. Part.
a Gal. 3. 12.
b Deut. 27. 26.
c Gal. 3. 10.

3. *New Obedience* is the *Preservative*.

In *Adam* (*my soul*) the *Covenant* was, *Do* or (*a*) *Dye*; *All*, or (*b*) *None*; *Exactly*, or (*c*) *Nothing*; but in *Christ*; Who doth (*d*) *Consider*, and *Succour* thy frailties, with His *Meritorious* and

Iam. 2. 10 & 3. 2.
d Heb. 4. 15 & 2. 18.

Gracious Reliefs, the *Tenure* runs, *Endeavour* to do all, Be *Upright* in thy Endeavour. *Hate* Great Sin, *Love* None: *Fly* the *Worst*, *Follow* not *Any*. Deteſt *Enormities*, *Delight* not in *Infirmities*. This would not paſs for Obedience of *Old*, and therefore its called, *New*.

Heb.8.6. & 9.14, 15. Acts 24. 16. 1 Tim.1.5 Heb.13. 18,21. Rom.16. 18.

And thy *Health* is happily maintained and preſerved by it.

2 Joh.9. 11. Eph.5.3. 1 Cor.6 9 & 2 Cor. 7.1. Rom.6. 22, Heb.8.12 Mat.3.8 2 Cor.7. 11. Jam.2. 14. Eph.2. 1,2. Pſ.87.38 Luk 8. 13,15. Job 8.13 & 27.8. Jer.32. 40. Acts 24.

It *Preſerves* thy *Repentance*, and proves it *ſound*: It preſerves thy *faith*, and makes it *ſaving*: It Preſerves thy *Self* in both, and keeps thee *Living*. S. *John Baptiſt*, S. *James*, S. *Paul*, his Preſervative.

It *Preſerves* thee from *Apoſtaſie*, that thou *Fall* not *wide* from God And from *Deſpair*, that thou *Fall* not *ſhort* of Him; for *Sincerity* is the *Mother* of *Conſtancy*, and the *Nurſe* of Hope. *Gilt* wears off, *Gold* endures; The *Guilty* fears *Judgement*, the *Honeſt* heart *Hopes*. S. *Lukes* and S. *Johns* Preſervative.

It *Preſerves* thee Under the *Croſs*, the *Burden* of thy *fleſh*, and againſt *Temptation* (the *Trouble* of thy *Spirit*) the Natural *Womb* of *Patience*, and *Step-Mother* to the Devils iſſue.

34,15. Iſa.33.14. 1 Ioh.3.21. Iob.13. 15. Heb 12. 11. Gen.39 10. Luk.8.13.

Guilt

Guilt Gauls the back. *Innocence* gives strength to bear a Crosſ. *Shallow* Trees are blown up with bitter Blaſts; Well *Rooted* ſtand againſt all Winds; yea by them better rooted, and more ſtrong to ſtand, Holy *Jobs* and Holy *Joſephs* Preſervative. Din. 6. 22. 1 Pet. 4: 16. 2 Theſſ: 2.10. Pſa. 1. 4. Gen. 39. 10.

It *Preſerves* againſt High *Cenſure* of Others Infirmities (a great *Block*) and too deep a *Senſe* of thy Own (a ſore *Rub*) in the way to Heaven. *Hypocriſie* Judgeth *Others*, Integrity it *Self*. It keeps the Heart againſt *Main* Offences, and *Imputes* not *Meaner* treſpaſſes. The *Siſter* of Charity, and *Daughter* of Mercy; *Obeds* and *Hezekiahs* Preſervative. Iob 27.6 Rom. 2. 13. 2 Cor. 2. 7. Luk. 18: 11. Mar. 26. 25. Iob 42 7 2 Chro. 28. 10. & 30. 18, 19. 1 Ioh. 3. 20. 21. Lu. 8 15. Pſ. 65. 16 Prov. 4. 4 Lu. 2 51. Pro. 2. 1, 2 1 Pet. 2. 1, 2. Lu. 2. 19. Mat. 7. 13 Ep. 2. 2. Pſa. 23.

It *Preſerves* againſt *ſin* (the *Gate* of Hell) and againſt the *World* (the *Hinge* of Sin.) The *Hollow* heart will not,

not, in *Open*; the *Upright*, not in *Secret*, offend. He looks at *Mans* eye, This at *Gods*. And therefore dare *Sin* no *Where*, because he *Sees* God *Every* Where. The *Chaste* Body will neither be *Courted*, nor *Frighted* to ill. The Heart which hath *Singleness* for God, looks at the *World* as the Devils *Wanton*; and neither *Lures* nor *Shackles*, *Bracelets* nor *Manicles*, *Golden* nor *Iron*, chains, *Gains* nor *Losses*, *Pleasures* nor *Tortures*, *Honors* nor *Disgraces*, can tempt it to be Naught. Holy *Abrahams* and Holy *Daniels* Preservative.

Iob 31. 27. *Ibi pecca, ubi Deus non videt.* Bern. Psal. 119. 168. Gen. 29. 10. Rom. 8. 35. Gen. 17. 1 Dan 6. 5. 10, 11.

My soul, canst thou *perish* and have such a *Preservative*? No, if it be of Gods *Making*. But for his *Sugar*, take not Satans *Mercury*.

1. To be *True* to thy *Side*, and *Trusty* to thy Way with all thy Heart and Soul; that's nothing if it be not *Right*. Nay, to Own *Truth* and *Goodness*, whersoever thou seest it; and *Like*, and Love it, with thy *Mind* and *Heart*, that's to be True to God, Whosoever is on, or against, the Side. If not, thou art more for thy *Side* then *God*.

Acts 26. 10. 2 King 9. 32. and 10. 30, 31 Prov. 21. 25.

2. *To Desire* from thy heart to be what thou shouldst, but yet not contribute

more

more to it, then *Meer* Desire, that's Somewhat of it in *Conception*, but Nothing in *Birth*. Though for Christs sake thy *Doing* Well, be *Abated* to *Endeavor*, it comes not to so little as, *Desire*. If not *Effectual* (which is all one with it) what goes no further in thy Account may come to *Much*, but with God comes to *Nothing*. Pro. 21. 25. Acts 24. 26. Phi. 2. 13 Isa. 26. 8.

3. Nor will Hearty *Endeavour*, and *Deed* too, pass for it, if onely to *Some* Good, and against *Some* Ill; Or for *Much*, but not All. True *Obedience* will not give *Dispensation* from any Law. Loyal *Integrity* dare never ask or take leave, and *Licence* at any Place to Rebel. Num. 23. 10. Gen. 20. 3. Mar. 6. 20. Ps. 119. 5 1 Sam. 26. 8, 9.

My soul! *Feed* not Corrupted Nature with such *Sweets* as these. Though they seem *Sugars*, they are meer *Mercuries*. Made not for thy *Health*, but *Bane*; not *Medicines*, but *Poysons* of thy Life; not *preservative* to it, but *Destructive*; the Ways to Hell and Death. As thou Dreadest them, then look well to thy Self. Mistake not *Poyson* for thy *Preservative*. A *Sound* Heart (in truth not errour) is that which *Maintains* thy Life. Iob 20. 12. Ezek. 13, 19.

And now, *my soul!* See at once what

what is required for thy *Health*. How to 1. *Try*. How to 2 *Take*. 3. How to *Value* all.

1. One, by another, is their best way of Tryal. *Forward*; Repentance without *Faith*, is *Desperate* Sorrow. *Faith* without *Obedience*, Bold *Presumption*. *Backward*; *Obedience* without *Faith*, *Blind* and *Unjustified* Service. *Faith* Without *Repentance*, *Weak* and *Unwarranted* Belief.

2 Cor 7. 10. & 2. 7 Jam. 2. 14 2 Pet. 1. 5 Ro. 14. 23 1 Tim. 1. 5. Heb. 6. 1. Jude 20.

To repent and not *Believe*, is to lay a *Foundation*, and not *Build*. To Believe and not *Obey*, is to Build without a *Roof*. To Obey and not *Believe*, is to clap the *Roof* on the *Ground*-work. To Believe, and not *Repent*, is to *Build* without foundation. *Repentance* alone is *Recovery* without *Strength*. *Faith* alone, *Strength* without *Use*: *Obedience* alone, *Darkness* with *Strength*. Turn then, and take them as you will, this is the just *Tryal*. That's Right *Repentance*, that hath Faith and Obedience *after* it. That's Sound Obedience that hath Faith and Repentance *before* it. That's True *Faith*, that hath Repentance *before*, and Obedience *after* it. *My soul* then, thou for thy health must have all, if thou wilt have it true, sound and right.

Luk. 14. 20. Heb. 3. 6. 2 Cor. 7. 1 Mat. 3. 8, 9. Act 20. 21. & 26 20. Rom. 16. 26. Heb. 6. 1.

2. And

2. And wouldst thou know, How thou art to *Take* all? sure till thou art in Heaven with *Perfect* Cure, thou must Use on earth, *Continual* Remedy. *Repent* every *Day*, *Believe* every *Hour*, *Obey* every *Moment*. 1 Cor. 13 9. Phi. 3. 13

1. There is no *Day* wherein thou dost not *sin*; no *Night* therefore in which thou must not *Repent*. If *Foul*, thou must *Wash*; If *Guilty*, ask *Pardon*; If *Sick*, seek *Cure* daily. Mat. 6. 12. 2 Cor. 7. 1

2. Thou dost never *sin*, but need a *Saviour*: Never *Well*, but hast need of *Favour*: Of *Blood*, to cleanse the *Guilts* of the *Ill*: Of a *Robe*, to cover the *Blemishes* of thy *Good* What *Blood*, but from His *Side*? What *Robe* but on His *Back*? Where else, my *soul!* canst thou *Heal* thy *Wounds*, or *Hide* thy *Scars*, but under the *Righteousness* of his *Innocent* Life, *Purpled* in His most Pretious *Blood*? If thou then art not without Sin a *Day*, thou canst not be without *Christ* an *Hour*; lest for want of a Saviour thou be lost in the very *Minute* of Sin. In His *Blood* then thou must *Wash*, Take *Sanctuary* in His *Merits*, *Shrond* thy self *Under* His *Robe*, Seek Mercy for His *Sake*; that is, Believe every *Hour*. Ro. 6. 23. Neh 13. 22. Phi. 3 9. Rom. 3. 25. Eph. 1. 7 Apoc. 7. 14. Ier. 33. 16. Isa. 53. 11 Ro. 6 23. Heb. 4. 16 Phil. 3. 9

3. And *Obey* Him every *Moment*: For

For sure, *my soul*, of whom thou hast *Continual* Need, thou must offend him *Never*. Find a *Minute* when thou wouldst not be in *Hell* without Him,
Apoc. 1. 5 and take that *Time*, to offend Him. *Eternal* Deliverance deserves *Continual* Gratitude *Unto him that hath loved us, and washed us from our sins in his own Blood, and* (of vassals and slaves of Satan) *hath made us Kings and Priests unto God and His Father. To whom be Glory and Dominion* (and therefore from us Duty and Obedience) *for* ever *and ever*. Amen.

3. So then, *my soul*! Take them. And Canst thou *Value* them *Enough*? Never too *Much*. Thy Bodies *Health* is worth all the world; but thy own worth more then Ten Thousands of Worlds, Ten Millions of Bodies. It's worth as much as *Salvation*, as *Eternity* comes to, Beyond all value. As much as thy *Christ*, thy *Saviour*, thy *God* is worth; Above *Myriads* of Salvation.

Gods salve for every sore. *Latimer.*

For Repentance *Recovers* thy Sickness *, Faith sets thee *Sound*, Obedience keeps thee *Strong*; all, give a *state* of good and perfect Health; and so save
Tit. 1. 13 Col. 1. 11 Joh. 3. 15 from death. And, *my soul*! *Value Faith* above all. So God doth, and

therefore

therefore ascribes thy health to it alone, to shew it the *Chief*: And so it is. Repentance is but a *Preparative* to it; Obedience a *Preservative* of it: Faith is the *Royal Grace*, Repentance the *Usher* that goes *Before*, Obedience, that, bears up the *train* after it. The Queen-*Mother* of this, the *Mistris* to that, *Regent* to both. Acts 16. 31. *Latimer* Ser. 7. before K. *Edw.*

O *my soul*! The Cordial is above all, because Christ is *All in all*. The *Quintessence* of Heavenly Vertue, the *Elixar* of all Grace, the Very *Spirit* of Goodness and the *Perfection* of all Perfections, both in Heaven and Earth. Bear no Heart in thy Body, rather then not this in thy heart. O let that Precious *Vial* never want this Holy *Essence*. Count worldly good *Grease* to this *Oyl*. All Delights *Death* to this *Gladness*. All Honours *Shames* to this *Glory*. Keep thy *Christ* as thy *Crown*, thy Life (as the Crown of Life) thy *Immortal* Crown, and Keep thy *Faith* as Him, for thou Hast and Holdest Him, in it. Keep Him as thy *Saviour*, and it as thy *Salvation*. Him as thine *Inheritance*; and this, as thine *Interest*. Him as the onely *Sanctuary* of a Troubled spirit, and this as the Onely *Access* to Him. If *Defects* be in thy Repentance, Col. 3:11 Col. 1.9. Eph. 1.23 Col. 1, 15. Psa. 4.6. Phil. 3.8. Col. 1.27 Apo. 2.10 & 3.11. Heb 10. 39 1 Pet. 1. 3.4 Eph. 2. Jam. 3.

tance, *Errours* in thy Obedience (as there may, there will be, in both) Fly by Faith unto thy *Sanctuary*. Hide thy Self in His *Wounds*; Hold by the Horns of the *Altar*; Creep under His
Heb. 6. 18, 19. *Wings*, Dye within His *Arms*; Go, Run from the Purſuer of Blood, to This City of *Refuge*; Enter in by thy Faith.

And, *My ſoul!* Keep the *Vial* clean, that the *Elixar* go not out; *Waſh* it with Repentance, and *Dry* it with Obedience, that it be ſo kept; Let them do that Duty to it, that doth ſo much Good and Help for them. And then, *My ſoul!* thou ſhalt be *Healthy* and *Strong*, and Happy in them all.

Of *Old* All was not Enough for thy health; but Chriſt hath *Mediated* thy Covenant thus, *New*. And to
Heb. 8. 6. *Do* this Duty, God for His ſake will give thee *Ability*. Ability of Grace to do Him Acceptable *ſervice*. Take His *Word* for it, he Promiſeth He *will*. And His *Command* with it, for He Says, Thou *Muſt*:

Ezek. 36. 26. *A New heart will I give you, and a new Spirit will I put within you, and I will take away the ſtony heart, and give*

you

you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgements to do them.

Therefore saith the Lord God, Repent and turn your selves from all your transgressions; so iniquity shall not be your ruine. Ezek. 18. 31, 32.

Cast away all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit: For why will ye dye, O house of Israel?

For, I have no pleasure in the death of him that dyeth, saith the Lord God: Wherefore turn your selves and live.

The Sum of this Soliloquie.

God hath appointed Remedies *against our Failings in His service.*

1. *Repentance, is the sinners* First *Remedy. And a most* Fair *and* Soveraign *Remedy. Experiments of it.*

Taking it by Halves, *or* Deferring *is too Long, makes it not to be saving.*

To Delay it to future is Dangerous; *till death,* Desperate.

2. *Faith is a sinners* Cordial, *Most precious, because Christ is Chief, yea only* Ingredient *of it, and taken by it.*

Ex-

Excellent Spirits *begot by the Cordial of true Faith.*

Six Counterfeits of Faith, not truly Cordial.

3. *Obedience in the New Covenant, the Souls Preservative in health.*

Why it is called New? *and How it is Preservative of it? Some take* Poyson *instead of this Preservative.*

The proofs of these true Remedies, and Prescripts How *and* When *to take them, and* Pretiousness *of all, and of Faith in Chief.*

Saturday-

Saturday-Soliloquie.

The Nobility of Piety.

OR,

A Soliloquie Discovering to the Soul, How much Sin sets Her below and besides Her self, and gives Ten deadly Wounds to her Life and Honor.

O *My soul!* Thou art (*a*) *Spirit*, thy *Body* is *Flesh*. Wilt thou then make *Flesh* of thy *Spirit?* Feeding on corrupt lusts, turns it into the baseſt (*b*) *Fleſh*. That of the *Body*, is *Natural* and *good*, but this of the *Soul*, *Unnatural*, and (*c*) *ill*. O! Do not make thy self a *Monſter*, whom God hath made His moſt *goodly* (*d*) creature! He that did ſo *Digniſie* thee in thy *Beginning*, did it to *Gloriſie* thee in the *End*. But *Carnality* makes thee fall off from thy *Dignity*, and ſhort of thy (*e*) *Glory*. With it, God will not *Own* thee for (*f*) His, and then, tremble to think who will *Take* thee! O! Do not commit ſo groſs an Apoſtacy! Maintain *Primitive* Spirit in thee, if thou

a Heb. 12. 23.
b Rom. 7. & 1. 6.
c Rom. 8. 7.
d Gen. 1. 26. Pſa. 8. 5.
e Pſal. 49. 11. Rom. 8. 13
f Jer. 2. 21.

thou haſt ſenſe of *honour*, or welfare; If it be *Loſt* by luſt, let Grace make a
Eph.4 15 *Recovery*.

2. O *my ſoul*! The *Immortal* Piece
Mat. 22. 32. of Man, why is the *Mortal* part Preferred before thee? The *Body* will
Gen.4. 19. dye, thou canſt not. Canſt thou not
Eccl. 12. 7. *Dye*, and careſt not how to *Live*? Hath that which will dye (muſt dy) all thy care? What a folly is this to prefer a *Leaſe* to a *Perpetuity*? a *Moment* to *Eternity*? The *ſatisfaction* of a *Body* to the *ſalvation* of a *Soul*? Nay, by Seeking for it, an *Unreaſonable* Welfare to bring on both an *Eternal* ruine! For ſo the *Immortal* is made *Damna-*
Eze.18.4 Iſa.66. 24. *bly Mortal*, and *dyes* to *Bliſs*; and the *Mortal*, *Miſerably*, *Immortal* ever living in *Wo*! Be wiſer and better, *O my ſoul* to thee, and it! Do thou ſo wait on God, and let it ſo wait on thee in His *ſervice*, that when thou ſhalt be *Rewarded*, it may *ſhare* with thee, in His *ſalvation*! By thee let it
Ioh 6.29 be made *Immortal* in Glory. Be not thou by it, *Immortal* in Miſery! For
Mar.9.41 thy own ſake ſuffer not this; For thy Bodies ſake do that. If thou doſt love it indeed, *Promote* it to *Heaven* (To raiſe it from a *Grave* to a *Throne*, is a friend-

ly

ly *Promotion!*) But do not kill thy ſelf for love of it! O what a *Murther* is this? O what a *Murtherer* art thou? *My ſoul!* if thou beeſt *Murthered* of Eternal *Life*, the *Body* is both *Quarrel* and *ſword*, but Thy ſelf (wretched Spirit!) thy ſelf art the Murtherer! O do not commit ſo Horrid an *Homicide*; Look to thy Body as thy Life, and fight againſt *ſenſuality*, as for *Eternity*! Pro.6.32 & 8.38. Rom.13. 14. Gal 5.21 Hoſ.13 9

3. *O my ſoul!* The *Noble* part of *Humane* nature; Remember thy *Nobility!* To love *Earth*, and *Earthly things*, is infinitely *Below* thee. Thy *Mind* and *Will* (thy Arms) are made to embrace the Soveraign *Truth*, and *Goodneſs* of Heaven! Set thy Foot (O *my ſoul!*) Set thy Foot upon *Earth!* Thy Foot? yea let thy Servant and Subject (the Body) ſet Foot on it. It doth by Nature ſet it *Foot*, to teach thee, not to ſet thy *Heart* upon it! O *my ſoul!* if thou doſt, thou art not a Sinner more againſt *Grace*, then very *Nature*; and art not leſs a *Prodigie* to Earth, then Heaven. O thou *Noble* of the *Almighties* Making, be not ſo baſe a *Creature* of the *Devils*, as by him to be made at once a *Miſcreant* and Pſal 8 9. Pſ.62,10 Ioh.8.44

and the *Abomination* of the World.

4. *O my soul!* Gods *Image* is in thee: What then doth the *Similitude* of a *Beast* upon thee? Why doth not
Ps.49.12 *Reason*, but *Sense* govern thee? Why doth not *Rational* will, but *Brutish* Appetite rule thee? This is to outdo the *Devil* in thy undoing! He took *shape* of a *Serpent* for an ill *Turn*, and *time*; and thou appearest and *continuest* in a *beastial* shape. Nay, not the *Figure* of *Beast*, but the very *Form* is in thee! *Unreasonable* Creature that thou art, worse then the Brute that hath no *Understanding*, because *with* Reason, and *against* it. *My soul!* Heaven hath in it
Apoc. neither Beastly Bodies, nor Souls!
21.27. And therefore, *Act* like *Man*, *Appear* like *God*, if thou wouldst be there. If
Eph. 4. then *Deformed* by Wicked Spirit, be
24. *Transformed* by Holy one. *Childe of*
Rom. 12. God, Maintain thy Fathers *Likeness*,
2. that thou maist *Inherit* His *Happiness*!
1Joh.2.16 Acts of Luft and Brutishness blot
Eph.5.5. it out of thee, and thee out of Heaven!

5. *O my soul!* Thou art the *Spouse* of God, no *Creature* is thy *Match*, or
Isa.54.5. *Mate* (Thy *Creator is thy Husband*) Where then is thy *Honour*, if the

World

World have thy *Love*, and *Earth* thy *Embraces?* O thou that hateſt *Adultery* with *Man*, how dareſt thou be *Adultereſs* to God? May not a *ſtrumpet* Body ſtand in thy ſight? and muſt a *Whoriſh Heart* lie in thy Boſom! Muſt not Man *Court* thee, and ſhall the Devil *Wo* thee! Is thy *Bed* Clean, and Gods *Defiled?* Inſtead of thy Lord, thy *Slave*, (the World) taken into His *Bea?* What is Gods *Bed*, but Mans *Heart?* Setting it on other then him, but *ſtrumpetting* His * Bed. And the *Baſer* the good which ſteals Affections from him, the more *Abominable* the *Whoriſhneſs?* O thou Beloved above all Creatures, that haſt God for thy *Husband*, *Heaven* for thy *Dower*, and *Earth* for thy *ſervice!* Let not *Hell* be thy *Pander*, to take the *World* for thy *Love*, have not leſs in thy Heart, then thy *God*, and His Heaven!

Iam. 4. 4.
Eze. 6. 9.
Ezek. 16. 30.
* *Conſenſus, in corde tuo concubuiſti* Aug.
Prov. 8. 31.

6. *O my ſoul!* Thou att the Bodies, *Lord!* Take then her *Homage* Let her *ſerve* thee, not *Undo* thee. Do thou *Act* Gods Will, and let it *Execute* thine. But do not thou the will of it; (the *Will* of thy *Handmaid*, the Luſt of the Fleſh;) Let not Her *ſenſes* wooe thee,

Rom. 6. 19.

to

to *Vanities*; To do *Pleasure* to the Body, bring not *Pain* on the Soul:
Phil. 3. 19. Make not thy *Body*, thy *God*, lest thou make thy *self* a *Devil*; *Damn'd* for ever, for not doing thy duty better to Almighty *God*. and thy *self*. *O my*
Ps. 8. 5. *soul!* An *Angels* Peer, make not
Joh. 6 70 thy self a *Devils* Fellow! *sell* not thy *Lordship* for *slavery* and *Misery* to Boot. If thou be not *Lord*, but *serve* thy Servant, never Earth saw none but Hell will Harbour such a *slave*!

Rom. 6. 12. & 23 7. *O my soul!* Thou art Sovereign in Man. Under God *supream* over all that is in him! Wilt thou be thy Subjects *subject?* Shall the *Lusts* of the *Members*, be the *Minds* Law?
Ro. 6. 23. The *Senses* are thy *Handmaids* (O thou *Princess of Heaven!*) Shall they be the Chief *Commanders* of thy Life? Will thou onely move, go, run, refuse, chuse (as they *Command?*) O what a *Baseness* is this, to be so unworthy to thy *Maker* and *Nature?* And yet say (O my *soul!*) Speak out of Conscience, and say; Is not *sense* the great *Leader*, and
Rom. 8. 1 *Appetite* the *Ruler* of thy Life? while *Reason* and Diviner Understanding *Lackie* after their *Desires*, and the

Men

Members are meer *Drudges* for them? *O my ſoul!* The *Soveraign* of God, be not ſo much *ſubject* to the Devil, as to be led at his *luſt*, by the *Lure* of *Senſe*, to ſatisfie the *Fleſh* againſt Gods *Law*, and thy *Reaſon!* To a life which he Himſelf (though moſt wicked) doth not lead; For though *ſpiritual* wickedneſs abound in him, the *Bodily* is below him. If thou wilt be ſo baſe, be not more then the Devil. 1 Tim. 2. 26. Eph. 6. 12.

8. *O my ſoul!* Thou *Free-born Child* of *Eternity*, *Heir* of *Immenſity*, *Daughter* of Him who is beyond all bounds of *Time* and *Being!* The *Body*, is but thy *Priſon:* Thou art ſhut up in *Walls* of *mud* within the *Gates* of *ſenſe*, why then doſt thou delight in a *Priſon* before thy *Palace?* And chuſe a Bodily *Reſtraint* before a Spirits *Liberty?* Is it *Bliſs* to be in *Bondage?* Are *Chains* of *Iron*, better then Gold? Fetters, before Freedom? Even *Earth* is but a *Gaol* to *Heaven!* What a Little *Eaſe* then doth the *Spirit* find in ſo little a *ſpot* of *Earth!* O do not deſtroy thy Spiritual *Liberty* by a bodily *Licentiouſneſs!* Love not thy *Gaol* before thy *Delivery*, leſt thou be caſt into that *Gaol*, whence none is *Deliver-* 1 Cor. 4. 24. Rom. 8. 21. Rom. 8. 23. Rom. 6. 16. Tit. 3. 2.

Mat. 5. 25. *ed.* Its just with God (most just) that the Soul which chuseth the Devils *Chain*, before Gods *Liberty*, should have the Devils *Prison* for Gods *Palace*. And be his *Slave* in *Hell* for ever, that would not for a time, be Gods *Servant* on *Earth*. *Dove* of God, Fly to Heaven, *Belime* not thy Spiritual *Wings in slime*, and *mud*. Do not *Crow*-like, feed on *Carrion*, and like a Blind *Beetle* place thy *Bliss* in *Dirt*. *Sell* not thy self to buy a *Gaol*, when thou givest a *Palace* for the *Purchase*, and thy self in to the *Bargain*, and hast nothing but *shackles* and *tortures* to boot?

---*Spiritus quisq; ales est*--- Tert. Can. 2. 12. *Amor temporalium, viscus Spiritualium*--- Mat. 16. 26.

9 O *my soul*! Thou art Gods *Jewel*, the Body is thy *Casket*! Why then dost thou prefer her *Good* to thy *Welfare*? Must the Jewel be *Burnt* to *save* the *Casket* from the *Fire*? Nay, its not so much. It is at once to *Fire* casket and Jewel (to cast both together into Hel Fire) *Sardanapalus*-like, with all his bundles and heaps of worldly Treasures, to make up one funeral pile, and perish together for ever (Body and Soul!) O Bright *Diamond* of *Heaven*, (*Spark* of the *Divinity*) *Ray* of Divinest *Glory*, Set in the *Foil* of Flesh, for a Time, till *Taken* up and *Kept* in

Mal. 3. 17 Mat. 5. 30 *Divinæ particulam auræ.*

Gods

Gods own *Cabinet* for ever. What doſt thou on the Devils *Finger!* Why doſt thou do him *Honour* and *Work?* What doſt thou *Under* the Bodies *Foot?* 1 Joh. 8. 44

O *my ſoul*, Look better to thy ſelf! *Burn* the *Casket* if need be, to *ſave* the *Jewel* (the Body to ſave the Soul!) So Holy *Martyrs* did: But not the *Jewel* to ſave the *Casket* (the Soul to ſave the Body that filthy * *Epicures* do: And thy end (O *my ſoul*) be a Saints, not an Epicures! Dan. 3. 28. Heb. 11. 34. * Luk. 12. 19.

10. *O my ſoul!* The *Purchaſe* of *Chriſt*, *Bought* with no leſs then *Gods* own *Blood* (the Blood of the *Son* of *God*!) Why doſt thou *ſell* that ſo *Cheap*, which *Coſt* Thy Saviour ſo *Dear*! For the *World* (which is *Nothing*) for *Vanity*, which is *leſs?* For a *Little* of that vanity, which is *Leſs* yet, then what is leſs, then that *Nothing*. Acts 20. 28. 1 Pet. 1. 19. Iſa. 55. 2. Pro. 23. 5 Pſa. 39. 7 Eccl. 1. 2. Iſa. 40. 17

Why hath that which *Coſt* more then Ten *Thouſand* Worlds are worth, leaſt of thy *Care* and *Coſt*! If thy *Body* be *ſick*, thou wilt have *Phyſick*; if *Wounded*, Salve; if *Naked*, Clothes; if *Hungry*, Bread; No rate, no pain is ſpared for 1 Tim. 2. 6.

it: But thy Pretious self may lie *Sick* of Sin, *Wounded* by Guilt, *Stript* of Innocence, *Starv'd* for grace; and nothing is given or done, to help it. For, *my soul*! What is Gods *Price* for His help but mans *Labour*? *Two mites* Worth of * *Pain* is all (thy *Own* and thy *Bodies*) and yet thou wilt *Bate* one, if not keep both, from Him? Would'st thou lose a life that wilt not quit a *State*, an *Honor*, a *Friendship* for Him? Dost thou give him thy Self, that wilt not leave a bad *Custom*, or base *Lust* to serve him?

Pſ. 41. 4
Pro. 8. 14.
Ezek. 16. 22.
Amos 8. 11.
Iſa. 55. 2.

* *Duo minuta caro & anima.* Bern.

But O *my soul*, no more of these *Neglects*! I charge thee, by thy *Heavenly Birth* and *Parentage*, by thy Immortal *Substance*, and *Durance*; by thy Pretious *Ransome*, the Dear Blood of God: *Value* thy *Welfare* more, *Sect* the *Bodies* less; think not Gods price too great (mans Labour) for His happiness; when the Son of God thought not His *Sweat* too much, His *Blood* for the *Price*! O thou Dear and Pretious Piece and Purchase of Divines *Architect*, and *Device*, Detect this Serpentine *Policy* of the Devil, who, because he once got *Eternity* for an *Apple*, thinks to *Tempt* away thy *Salvation*

vation for *Nothing*! And therefore would have thee all for the Body, that nothing may be done for the Salvation of the Soul! Dear one, thou wast not *Ransom'd*, be not *Ruin'd*, for *nothing*!

And now, O *my soul*, *Spiritual*, *Immortal*, *Intellectual*; The lively *Image*, The Dear *Spouse* of God; *Lord* Paramount, and *Soveraign* Power in Man; The Free and High born *Child*, and *Heir* of *Eternity*, *Delight*, and *Darling-Gem of Heaven*, Most precious *Purchase* and *Inheritance* of the Son of God; Do not, O do not abuse, and lose thy self in Bodily *sensualities*, and for *Half* a *satisfaction* (scarce to the half of Man) and but a *Moment* on Earth, Sell away *salvation* in *Full*, of Soul and Body, in Heaven, for ever. For,

What shall it profit a man to gain *the whole World, and* lose *his own soul?* Mat. 16. 26, 27.

Or,

What shall a man give in exchange *for his soul?*

The sum of this Soliloquie is.

The soul is Spirit, Sin *turns it* Flesh.
The soul is Immortal, *sin makes it* Dye.
The soul is Noble, *sin makes it* Base.
The soul is Lord, *sin makes it* Slave.
The soul is Soveraign, *sin makes it* Subject.
The soul is God-like, *sin makes it* Beast.
The soul is Gods Spouse, *sin makes it* Scrumpet.
The soul is Gods Jewel, *sin casts it in Fire.*
The soul is Free-born, *sin keeps it in* Prison.
The soul is Gods Purchase, *sin makes it away.*

Ani-

Animadversions touching the Daily use of what is directed through the whole Manual.

IF all set seem a great Days Work of Devotion (though two hours will make the longest day) it is not into thy power to lessen it. The Authors Aim is, to be a Spiritual Helper, not a Task-master. That office he leaves to thee with Discretion, and Conscience, to execute. And thou wilt discharge it better, if when thy thoughts are set to contrive, and lay out the spirits work, flesh and blood be not called into Counsel.

As bodies, so souls are not of equal strength and speed; and as Days differ in several Climates (yet in the same, often vary their length) so days of Devotion are not of a like length for all spirits and occasions. 2 Kin. 19. 5.

Hezekiah *was not so long on his Knees* 2 Chro. 6. 13.
as Solomon, *nor* Ezra *the Priest so long at his Prayers, as the* Levite. *The Apostles did lengthen, and shorten* Ezra 9. Neh. 9.

theirs. *And our Lord kept not a punctual measure for his. A man may pray much in little with the* Publican; *and little in much, like a* Pharisee; *and much, and not little, as the* Centurion: *The heart is all in all. If that go along, then maist do well to travel all the Book over; if not, better to cut off some stages. There are that measure sermons by Glasses, and Orisons by Beads; but as the wise judge those by brains (not lungs) to the Devout, weigh those by their thoughts (not fingers) Behold that patern of all piety and perfection; Christ himself; He prayed whole nights (to teach us, we may pray long, and well) yet taught us a short form of Prayer, to shew that (generally) it is not better for being long. The life of Devotion lies in the Spirit, not Breath; and Prayers must be measured by the Heart, not the Hour-glass.*

Act. 1. 24
4. & 4. 24.
Mat. 26. 42. 44.
Joh. 17.
Luk. 18. 13.
Mat. 23. 14. & 6. 9
Act. 10. 2. 4.
Lu. 6. 12.
Mat. 6. 9.

FINIS.

A

PRESERVATIVE

Against the

Plague of Schism.

OR,

Antidote against the Separations of the Time.

Extracted out of Apostolike Prescripts: chiefly, from S. *Paul*, and S. *Jude*.

Declaring by their Divine Demonstrations, *into what fearful* sins *and* dangers *they* fall, *who* run *out of the Church into* Schism. *And of what an* execrable *and damnable* quality *the* men *are, which* tempt, *and* lead *into such* separations.

---

1 Cor. 11.18,19.

I hear that there be *Divisions* amongst you, and I partly believe it.

For there must be *Heresies* also among you, that they which are *approved* may be made *manifest* among you.

Tertul. de præsc. adv. Har.

——Nec tamen ideo bonum hæreses, quia esse eas oportebat: quasi & malum non oportuerit esse: Num & dominum tradi oportebat, sed ut traditori.

London, Printed for *J. Clark*; and are to be sold at his shop under S *Peters* Church in *Cornhill*. 1652.

To the Reader.

THe *Author intended this* Preservative *only as an* Addition *to his* Manual. *That there might be an* Antidote, *as well against schismatical* Novelty, *as* Popery: *Of which, though this be too much the* Humour *of the Time, that is more* Epidemical.

That it may do more good, this is done. And much (sure) will be, if the Authors Pen *miss not the* Mark *his heart* aims *at, And no more Gall be found in the* Readers conscience, *then his* Ink: *For he seeks to profit, not provoke; and if self-love sway not before Truth, he hopes Things will more* convince, *then his words* exasperate.

A suitable piece he would have it both to his Manual *and* Mind. *Which he speaks with* Pacians *mouth:* Christianus mihi nomen; Catholicus, Cognomen. (*He is no* Roman, *but a* Christian *Catholike;*) *And from* S. Basils spirit; *Therein he is, what he ever was; and by Gods grace ever shall be what he is. And* beseecheth thee

and

See that in the Manual in the grounds of Religion, &c. pag. 7.

Ego cer idem qui jam sum cras ad redibo: (*Minau Imperat is pra de.* The 4. 2. 1

and all, in the Holy Spirit of S. Paul, in
1 Cor. 10. the Name of our Lord Jesus Christ, *to do and be what all should be*, That you all speak the same thing, and that there be
Divisions (new Translation.) no Schisms among you. *That you be perfectly* joyned together in the same mind, and in the same judgement. *That this* Mind *and* Spirit *may be Thine and His, is the endeavour and prayer, of*

Philo-Christianus.

A

A PRESERVATIVE Against the Plague of Schism: OR, An Antidote against the Separations of the times.

Extracted out of Apostolike Prescripts, chiefly from S. *Paul* and S. *Jude*.

Rom. 16.17,18.

Now I beseech you brethren, Mark *them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Jude, v.19.

These be they who separate themselves, *sensual, *having not the* Spirit.

* Or, meakers of Sects, fleshly (Old Translation.)

* *Omnes haereses inde quod ventri, &c.* Theoph. in Rom. 16.18.

SAint *Paul* then, and Saint *Jude* being Judges, Separatists are *branded* for men that serve their * *belly* before Christ, of better and fairer *Tongues* then *Hearts*; having more ill *flesh* in them, then good *spirit*; Informed

Informed rather with the soul of a* *beast* then a *Christian*. Yet S. *Paul* being *Witness*, and God himself *Judge*, every one that doth *separate* is not presently a *Separatist*; for God who forbids all *sin*, commands some *separation*:

——— *Be ye separate, saith the Lord*, Ἀφορίσθητε.

That therefore wrong be done to none, but the *guilty* forehead may have the *brand*, and the *guiltless* be *quit* of that *note* of Infamy, we must put a difference betwixt *commendable* and *culpable* separation; And by God Almighties *Light* and *Word*, shall best discern the difference, [*Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*] This is a voyce from * Heaven, by whose light we see, That if a *Place* or *Church* be *Babylon* (be it *naturally*, or *mystically* so, in *Chaldee* or *Italy*, what, or wheresoever.) *That is*, if it grow so *corrupt* a *body*, and so far *infected* with *errour* and *ill*, that without *sin* and *plague* we cannot *Incorporate* and *communicate* * with it; *out* we must *go*, God calls us to *come* out. (*a*) And then, without

* *Animales*] *non ab anima, sed Animalitate.* (Hugo.)

2 Cor. 6.17.

Apoc. 18. 4.

* Φωνὴ ἐκ τοῦ οὐρανοῦ. (* Μὴ συγκοινωνήσητε.)

(*a*) *Ubique exeundum estè Congregatione malorũ mente & animo, ne scilicet consentiamus vanitati & pravitati.* Car. in loc. *Si non communicetis in peccatis, non communicabitis in tormentis.* Ib. *Exite spiritualiter, & si fieri potest, etiam corporaliter in* 2 Cor. 6. 17. Id.

palpable

palpable danger both of high *disobedience* to Almighty God, and *destruction* to our selves, we must *remove*. (*b*) *Go forth*, (*c*) *Flee out* (as for your lives.) Yea, which is (or should be) more, *Unless we will be cut off in her iniquity*, we must *flie* away (as we love our (*d*) *souls*.)

The common *brand* of *Schism* then, which those of *Rome* give to us *Reformed* (as *removed* from them) on a wise head imprints no more shame then a cold Iron doth hurt. Till it shall *appear* (by better *evidence*! then their own) That, they are not *departed* from the Primitive *purity* and healthy *constitution* and state of a *Christian* * Church, and we not *returned* to it. And, that we would not have them *go back* with us, and will not *admit* them to *come* whither we are (*a*) *gone*. And whensoever they shall first set foot to *return* to that ancient Purity, we shall not be forthwith ready to (*b*) *meet*, and joyn *hands* and *knees* with them. And with both *hands* and *hearts*, unite souls and bodies with theirs, in *one* and the *same* Church, and with them, and all in *communion* with them.

(*b*) Jer. 50.8. (*c*) Isa. 48.20. (*d*) Ier. 51.6. & 45.

* *Nisi celeriter fiat Reformatio, audeo dicere, quod licèt magna sint quæ videmus, majora videbimus. Card. Camera. l. de Reform. In sacrum Ecclesiæ imperium innumerabiles abusus irrepsisse. Espenc in Titum.*

(*a*) After Q. *Maries* time the Papists came for many years to our Churches, till the Pope forbad them (*Pius.* 5. by his Bul)

(*b*) *Tollatur paries erroris, & simul summa.* (*Aug. de Donat.*)

Or,

Or, that we will not *submit* to the onely cure and *remedy* of Schism, a *Free* and *General Council*, whensoever it shall be called of unintereſſed men on either ſide, proceeding according to Chriſtian *Rules*, and *Evidences* to *hear* and *determine* the *differences* (*a*) of both (*b*) parts, and to *declare* how far they *have erred*, and ought to *return*, and accordingly to be *ordered* and (*c*) *reconciled*.

* Concil. Conſt. ſeſſ. 39. Chriſtianitas in diverſus : hæreſes ſciſſa eſt, quia non erat licentia Epiſcopis in unum convenire, perſecutione ſæviente uſq; ad tempora Conſtantini. Iſidor. in præfat. ad Concil. For this cauſe the Council of *Nice* was called by Conſt. l. 3. c. 12. *de vita C.* With that Effect. ſee l. 3. c. 5. v. 6. 12, 13. *Schiſma ingens de Paſchate tollitur. Tanquam in unum corpus eſſent denuo coagmentati, una apud omnes viguit ſententia, De V. C. l. 3. c. 20.* (*a*) *Omni ergo ſeditioſa contentione depoſitâ, literarum divinitus inſpiratarum teſtimoniis, res in quæſtionem adductas diſſolvamus. Conſt. ad Epiſc. in Nic. Cone. congregatos. Theod. l. 1. c. 7.* (*b*) Such was not the Council of *Trent*, being neither general, nor impartial. *V.* Hiſtory of it.

By this God and the world Judge, who moſt love, and make Schiſm: They in, or we out of, the Roman Church.

And here let the ancient *Fathers* be called, and heard for *Witneſſes*, then whom none have ſet out the *nature* and *guilt* of *Schiſm* in truer and livelier *Characters*. They diſtinguiſh it from *Hereſie*

resie * thus: This is a *desertion* of Ecclesiastical *verity*, to the breach of Catholike *faith*; but, that a *breach* of Ecclesiastical *unity*, with desertion of Christian *love*. So S. *Hierome* decyphers it; * Heresie maintains a perverse *opinion* in the Church, but Schism makes a *separation* from it. And so S. *Austin* puts the difference; (*a*) Heresie is a *sect* of those who follow *many* ways, but Schism a *separation* of those who go after *one*. And therefore, not diversity of *Faith*, but dividing *communion* with him, is Schism. Whether *with*, *from*, *for*, or *without* Heresie (as Schism is sometimes *mate*, *childe*, *mother*, and many times a meer *stranger* to it) they do at all times give the *guilt* of Schism to such breach of love, Making that Unity the proper *object* and *matter* of it, and this breach the specifical *Form*.

Thus S. *Cyprian* (though not of error) was *quit* of Schism by the Council of *Carthage*, because he kept *communion* with the Catholike Church *himself*, and (though not of his mind) kept none from it. But in the second Council of* *Constantinople*, they were *cast*

* *Hæresis fidei, unitati schisma opponitur.*

* *Hæresis perversum dogma habet, Schisma ab Ecclesia separat. Hier.*

(a) *Hæresis diversa sequentiũ secta; Schisma eadem sequentium separatio est. Aug. Schisma non diversa fides facit, sed Communionis disrupta societas.* Id.

* *Neminem judicantes, aut à jure communionis aliquem si diversum senserit, amoventes.*

by

by the *Common* voyce and *vote* of 150. Fathers, who kept not the *communion* of the Church (though otherwiſe *quit* of (*l*) *error*. The evidence was one and the ſame. As they made not all ſeparation *ſin*, from whatſoever *body*; ſo neither every Diviſion, Schiſm, from whatſoever *Church*: But an *undue* and *unjuſt* one, from all, or from * any.

(l) *Qui ſe ſanam quidem fidem confiteri præ ſe ferunt, avulſi autem & abſciſſi ſunt: Concil 2.* * *Hinc Cecilianus Schiſmatis inſons ſit ab Opt. Mileu. Quia non receſſit à Cathedra Petri vel Cypriani.*

If therefore a *Particular* Church (for the *Univerſal* cannot, and that the *Roman* is not) if it, or any, from being *Catholike* turn *Heretik* in *faith*; and of *Holy*, become *debaucht* for *Worſhip*; to leave it is not Schiſm, becauſe not a *departure*, but *return* to the holy *Catholike* * Church. Nor is this to make a *rupture* in the *Body*, but to ſhun a *peſtilence* of the *members*. Nay, conſent (*m*) and *Copartnerſhip* with ſuch a Church, is rather a *Conſpiracy*

* *Multo poſteriores licet, quã quæ ab Apoſtolis vel Apoſtolicis. Eadem fide conſpirantes, non minus Apoſtolicæ deputantur, ob conſanguinitatem doctrinæ. Ter. de præſcript. Eccleſia non pendet ab unitate capitis Miniſterialis, ſed à Chriſto & unitate fidei. Stat aliquem Papæ contradicere & eſſe de unitate Eccleſiæ, modo ſtet ſub Capite Chriſto. Joh. Major.* (*m*) Jo. 2. 11.

(*n*) againſt

(n) againſt the *Head*, then *communion* of the *Body*. And to *renounce* ſuch a *fellowſhip*, is not to *make*, but *mend* and heal a *breach*. And therefore againſt the *charge* of Schiſm from *Rome* for *relinquiſhing* their *Aſſemblies*, our *plea* may be as that againſt the Arrians, *Not guilty*. As the Biſhop draws his caſe of ſeparation with a difference from the * Donatiſts. *We keeping the Church (by Gods grace) continue in the holy and perfect faith and communion of the Fathers: and ſeparate from none but thoſe that do not ſo.*

(n) *Non ſtudemus paci in detrimentũ verę doctrinę. Naz. orat. 32.*

* *Epiſcopus Hermiacenſis adverſ. Mociank. Donatiſtæ nullis intercedentibus decretis quibus oppugnata dicunt antiqua de fide dogmata ſeſe ab Eccleſia diviſerunt. Nos in Eccleſia conſtituti qui Deo regente in paternâ ſententiâ & communione perſtamus, ſtatuimus non communicare ab Eccleſia ſeparatis.*

Nay, our *Deſertion* deſerves the *praiſe* of * well-doing. And if they *urge* our withdrawing *obedience* from the Apoſtolike *Chair*, in which they prove and plead a continual *Series* of ſucceeding Popes to S. *Peter*; S. *Hierom* and *Irenæus* ſhall put in our *rejoynder* for us. The Church doth not conſiſt in * *Walls*, but

* *Rectè ſcias nos feciſſe recedendo à vobis. Lucifer S. De non conveniendo cum Hæreticis.* * *Non in Parietibus conſiſtit Eccleſia; ſed ibi erat, ubi vera fides erat. Hier. in Pſal. 33.*

founda-

foundations of *Faith*. And therefore we muſt *obey* thoſe *Prieſts*, who with *ſucceſſion* of Biſhops have received the *gift* or grace of (o) *truth*. If not, there is no ſin or ſchiſm in our *Receſſion* from (p) them, but in their *Deceſſion* from it.

(o) *Illis presbyteris obediendum qui cum Episcopatus ſucceſſione charisma accepêrunt veritatis. Iren. l. 4. c. 43.*

(p) *Cum iniquis & perfidis jungi non debemus, quæ participatio, i.e. quæ communio? Carth. in 2 Cor. 6. 14.*

And becauſe we of the Church of *England* were ſo judiciouſly and happily *cleanſed* and cured of thoſe *corruptions* of *Rome* (as we ſtand and are *eſtabliſhed* upon our *old baſe* and * bottom.) Therefore the preſent *ſeparations* from, and *diviſions* in it, are evidently foul and ill. And they are ſpiritually *deaf* or *blind*, that do not hear and ſee a *voice* and *light* from Heaven *calling* them from thoſe ſeparations, and *ſhewing* them, why they ſhould *come* at that call. If Apoſtolike *Cries* and *Fires* can make that voyce, and light. (q) Two of them with one bright *flame* (as of a Beacon from a Hill) diſcover thoſe for *vile* and *naught* that *make* them, and *mark*

* See with Rejection of the Popes uſurped power, Reſolution to maintain Catholike faith to the utmoſt. In the name of King, Lord, Clergy, Commons, and all the Kingdom, *Act.* and *Mon.* Henrici 8. (q) Rom. 16. 17. Jude v. 19. 2 Theſ. 3. 14.

them,

them for worst of souls. And all with with one *mouth*, *cry* out on them as *Pests* of spirits, and to us (as they are such) to *fly* (r) them. And if we will not be *branded* and *plagued*, we must do both.* *Mark* first, and then *Shun* them. So we will for their great, 1. *Guilt*, and 2. *Punishment*, if we do well mark it.

(r) 2 Pet. 2. Iam 3. 16 & 4. 1. 2 Ioh. v. 10.

* *Mark* them] For,

1. It is *the sin against the Holy Ghost*, saith S. *Ambrose*. A sin against it, doubtless it is, and very high for his reason; for other sins are *contra singulos*: this, *contra* * *Universos*. So that, as much as a *Community* is more then a *Person*, Schism is above another sin: And as much as a *Sacred*, is better then a *Civil* Community, so far is this worse then a sin against *Secular* (*f*) *Society*. That is, so much as Heaven is above Earth. The peace of God before mans. A good estate of our souls, above our lives. The Church. before the World. And that must needs be infinitely much. For if the value of one soul be above the Worlds (*t*) worth, the Church (which contains in it many Thousand-thousands of souls) may justly be valued above Millions of Worlds. And Schism strikes at the very *Body* of the Church;

Schism is a great sin. (1. *Mark* them.) 1. For kind. *L. 2. de pœnit.*

(f) *Intestina seditio in Ecclesiâ Dei conflata, longe plus mali quam quod vis bellũ, pugnave, in se complectitur. Const. V. Euseb. de v. c. l. 3. c. 12.*

(t) Mat. 16. 26.

Church: nay, divides *Unity*, which is the (*u*) *Spirit*; and cuts asunder *Love*, which is the * *Bond* of that (*x*) body. So it leaves the Members loose and dissolute for want of their tye of perfection, and lays the whole body wounded and bleeding. Doing worse (*y*) by Christs *mystical* body then the Jews did by His *natural* (before which yet he preferr'd his *x*) Mystical; for, for all their Hellish rage at Christ, they did but gore and *wound* his body (not a *bone* of it was (*a*) broken.) These (*b*) tear and mangle the Churches all into (*c*) pieces. A sin of the *highest*. For, how can the *hand* reach higher, then at once to be *lift up* against (not a good *limb*, which some have made the unpardonable * sin, but) the *Best Body* in the World, the *Church*. And against (not some holy *Spirit* of man, but) the *Best*, infinitely above all in the World, the *Holy Ghost*,

(*u*) Eph. 4. 3. 16. Col. 2. 9. & 3 14. * *Charitatis Christianæ vinculum.* Cyp.

(*x*) Com pago corporis Christi Greg. In Solida corporis unitatem concordiæ glutine copulati plebs. Cyp. Quod quidem cum suis partibus universum Ecclesiæ corpus,

consentiente animorum concordia & proposito, devincit. Eus. De v. c. l. 1. c. 68. (*y*) Deteriores facit. Aug de bap. c. 6. Cypr de Unitate Ecclesiæ. Hier. ad Dam. ep. 57. (*z*) Nisi enim vitam Mystici corporis præstulisset, non sustulisset, &c. Bern. (*a*) Divisa enim corpore ejus quod est Ecclesia, ipse omnino dividitur. Theoph (*b*) Joh. 19. 36. (*c*) Quantum facinus lacerare in frusta? lacerat quantum in se est, qui unitatem scindit. Zanchius. * Contra fraternam charitatem invidiæ fecibus agitare. Beda.

which

which by that holy Band holds together and animates the members in that body. And against (not onely many Christians, but) *Christ* * Himself, who governs and quickens that Body and those Members, by the Holy * Ghost. Mark it then for a sin of the most wicked kind.

* Act. 9. 5

* Per nexus & connexiones suppeditationem augmenti dat Sp. St. Non si dissoluta membra & distracta à capite. Theoph.

And therefore of as woful *Consequent*. Because, the members *Faln* off by Schism are *lost* (as branches cut off from the * Tree dry and (*d*) wither) *Dead* for want of life from the holy Spirit, which *animates* the *limbs* onely that are *in* the *body*. Those that *keep* in are *wounded* by the loss, and lie *feeble* for it; as a body is lamed, and loseth strength by *expence* of much blood, upon the *excision* of some members. And the *Whole* body of the Church is left *weak* by the *division*, ready to fall into ruine (the high way to it in any *Family* or (*e*) *Policy*, but especially in the House of the Church, and Christs Kingdom, Yea, the Body of the *State* is *shaken* by the (*f*)

2. Schism of ill consequent.

* Ioh. 15. 6

(d) Discessi enim ab Ecclesia de fonte Spiritus, non potant. Irenæus. Spiritus Dei non vivificat membra nisi sue rint uni. Aug.

(e) Mar. 5. 24.

(f) Tumultus & cades à Schismate sæpius. V. Euseb. de v. c. l. 3. c. 4. & 7.

fall

fall, as the *ruine* and falling of the Greek Empire came upon the *breaches* of the (g) Church. By *Schisms* and *Factions* calling and letting in the *Turk* (the *Hammer* which hath broken the Body all in pieces. Nay the Whole body of *Mankind* is worse for these *Ruptures*. For, for *Infidels*, instead of calling them in, this keeps them out of the Church. So far from *inviting* and *receiving* them by *Baptism* into *Christs* Religion, that it gives them a *Sacrament* of *Confirmation* in their **own*: Not *stopping* their mouthes, as we should and might by our commendable and Christian carriage, and (h) concord, (i) but *opening* them (k) wide to *blaspheme* (l) both the Church, for a Body which is so ill tempered; and Christ, as the Head of no better a (m) *Body*.

(g) *Hâc ergo orientalis & occidentalis Ecclesiæ Discordia freti Saraceni ingenti classe solventes, &c. Plat. de Hen. 1. Una cum Religione & sceptra imperium amissum est. Ib. V. Const. lit. ad Episc. Tyri Socr. l. 1. c. 23.* * *Dicit Gentilis vellem fieri Christianus, sed nescio cui hæream. Chrys. Clem. Alex. vi Christiani tot sectas habetis. Sit anima mea cum Philosophis.* (h) 1 Pet. 2 12. and 5. 3. 16. (i) *Vide* (inquit) *ut invicem se diligunt, & ut pro alterutro mori sint parati. Tert. Apol.* (k) 1 Tim. 6. 1. 1 Pet. 2. 2, &c. 3. 16. (l) Derided for it in publique Theatres and Spectacles, *Socr. l. 1. c. 3. V. Const. Epist. ad Epis. Syrac. de v. c. l. 10. c. 6.* (m) *Dominum quem Judas vendidit, Hæreticus blasphemat. Max.*

2. For

II. For this great *guilt*, God gives the ſin a proportionable * *puniſhment*. In a *Doom* and *Death* fit for ſuch foul *blaſphemers* of Chriſt, and *murtherers* in his (*a*) Church. Of which the World hath ſeen two fearful *executions*.

2. Schiſm great ſor puniſhment. * *In diluvio non par fuit.* 2 Pet. 2.

10. (a) *Schiſmaticum Homicidam facit Cypr. cujus culpæ ne ſanguinis Baptiſmo eluenda. In orat. Dom.*

The *Firſt* was, in the Church of the *Jews*, Rent and torn in two by * *Corah* and his (*a*) *Confederates*. For which (to ſhew how much their *ſin* was the hate of *Heaven*) *Earth* opens her (*b*) mouth, to ſend them *quick* into (*c*) *Hell*. And (as if no *old* vengeance were ill enough for them (though we read of dreadful Plagues by Water, Fire, and Ayr before) God works a *New* (*d*) thing for theirs, ſuch as never was in the world till then. A *New Creation* *of (*a*) puniſhment, Hell and Heaven agreeing to fire and devour all perſons and things in the Schiſm, *Fathers* and *Followers*, all in one *Gulph*. Goods, Tents, and Appurtenances, with *men*, *women* and (*b*) *children*.

* *Omnis globus fiet* (Num. 16) 1. c. eſt. a *Expreſſus Hæreticorum & pſeudoprophetarum Typus Orig.* (b) *Ita ab omnibus mundi hujus ablegantur elementis, ut nec aerem hauſtu, nec cœliviſu, nec mare tactu, nec terram contaminarent ſepulchro. Amb.* (c) *Terra fluctibus obrutus, non aquæ. Theod* (d) Num. 16 4. * *Si creaverit creationem* יברא בריאה *Arias Mont. Si ſeparando ſeparaverit. Oleaſtr.* (a) Verſe 30. (b) Verſe 32. 33.

The *Second* was in the Christian Church by * *Arius*, who like another *Corah* in *pride* of heart and wit, by a wretched *Heresie*, made a woful *Schism*, in which the Church lost *Millions* both of *lives* and (*a*) *souls*; and of which it lies to this very day much wounded and weakned. For, he that (void of *duty* and *pity*, to his dear *Saviour* and *Mother*) did wickedly *mangle* His *body*, and *spill* her *blood*, as he was going away in Triumph with his *Train* in the * street, being *suddenly* struck with *terror*, and taken with a need to ease himself, in a *Common jakes* (next at hand) (*a*) *Judas* like most miserably *shed* our his entrails and bowels. *Constantius* the Emperor that gave his *Sect* the first *breath* of Authority (to their great *joy*, and the *wo* of the Church) dyes of an *Apoplexie*, struck with (*b*) *grief*. *Valens*, Patron and *Persecutor* for it, who by his Imperial *power* fed the *flame*, was *burnt* with (*c*) fire, *Kindled* by the fury of their hands, whose *souls* he fired with that (*d*) *Schism*. *Anastasius* their *friend*,

* *Plat. de v. Silv. 1. Vir laudis ac gloria magis quàm veritatis cupidus, serere discordiam in fide Christi cœpit. Quod non è Presbytero factus Episcopus. Th. l. 1. c. 2 a V. Socr. Hist. Eccl. l. 2. c. 30.*

* *Episcoporum & populi frequentiâ stipatus mortem passus vitâ turpissimâ condignam. Plat. de. v Julii 1.*

* *Medius crepuit. Theod l. 1. c. 4. Socr. Eccl. Hist. l. 1. c 5.* (b) *Socr hist. Eccl. l. 2. c. 37. Id. Prosper.* (c) *Teipsum reprehende, qui flammam in domum Dei injecisti: Aphrates Monachus ad Valentem.* (d) *Ut qui perversis doctoribus Gothorum incenderat animos, iis viventibus corpus Valentis (qui mali autor fuerat) cremaretur, Fulgesius, p. 14.*

And

was (as some say) struck with (*e*) *one*, and *Olympius* his *Champion* (upon that score, blaspheming the holy Trinity in a *Bath*) with *three* * *Thunderbolts*.

And, after *Athanasius* (who as another *Moses* stood in the gap to stop the breach (*a*) was in a *Synod* or packt *Assembly* of *Arians* at *Antioch*, condemned, and all their Opposites persecuted; *Alexandria* (his own City) was so *depopulated*, *Antioch* it self, and the *Cities* of the *East*, so *shaken* and *ruined* with *Earthquakes* (*b*) as if God would have them and all the world to know by those *New Gulphs*, what a wretched thing it was to be of the *Old Conspiracy* or *Company*: St. *Jude* calls it *Corahs* (*c*) way, (only he makes it wider with *Cains* and *Balaams passage*) and gives it his * *end*; save that the *mouth* of Hell gaped for the *Jewish*, but the bottom and *belly* of Hell shuts on the *Christian*, *Corah*. For *whom is reserved* (not the uppermost smoke & fire, but) *the blacknes of darknes*

(*e*) *Eaugrius, Platina.*

* *P. Diaconus.*

(*a*) *Quo vivente res Christiana 46. annis mirifice sustentata est. Plat. de Ath. in in v. Syricis 1.*

(*b*) *In Schismatum panas v. Socr. Eccl. hist. l. 4 c. 10. Idem de casis, per grandinem in Constantinopoli observatur. Socr. Eccl. hist. sc. Decreta contra Episcopos.*

(c) *Appetitu indebiti primatus se ab unitate Ecclesiæ secernunt. Beda in Jud.* Iud. v. 11. Num. 10. 32. 33. * *Vel hiatu terræ ruentes vel cœlestibus ignibus absumptos corpori & animo brevi tempore ad tartara præcipitatos, Opt. contra Parm.*

* Iude v.13. *for ever* *. And (as if the living in this *contradiction*) were as sure of this, as the dead in that, he says, *They* (are, they were already) *perished*.

Two *brands* upon Schism so great, and by hands so good (Christs *Apostles*, and Gods *Judgements*) that, if we have either love to Heaven, or fear of Hell, will make us *Mark* it. And which is the *aim* of that *Mark*, and *end* and word of the Apostle. Beware of all that are *Noted* with it.

(2. Shun them.) And *shun* them (for it.) And that this be wisely and fully done, we must mark it again in the 1. Root, or *Cause*, and seeing that, 2. Remove it.

For *the cause of Schism* ill.

1. *Ignorance* a cause of *Schism*.

A sin of so ill a *Kind*, grows from some naughty *cause*. You may find Five foul *Springs* of it.

* 1 Cor. 3.10. *a* Heb. 5. 12. Col 1.23 *b* Eph. 4 14. 2 Thes. 2. 2. 2 Pet. 2. 1 1. 1 Joh. 2 19.

1. The first is, *Ignorance*. Ignorance of *foundations* * makes these *cracks* and *falls* in Spiritual *buildings*. *Overlaid* with (*a*) *Sermons*, for want of being well *Underlaid* in *Ground-works*. Had people been rightly *Catechized*, and established in the present *Truth*, they would not be *shaken* in mind, till they *fall* into (*b*) *error*; and then follow those who

who lead to it by the *Colour* (*c*) of Truth (as their lure unto Schism) Who must carry them out of the (*d*) Church, because they can have neither *Maintenance*, nor sufferance in it. And (as St. *Hierom* * observes) *Pretend* that in their own defence, for going and carrying out. The Ministers that for *idleness*, or other ends did not do, and the people which for prejudice or *pride* would not *suffer* it, God forgive for this *cause*. The *effects* are sad. The Church wofully *torn*, because the Members so *loosely joynted* in the body. And the *simple* (*a*) transported (*b*) with every *wind* of Doctrine, for want of this *ballast* of a *Sound mind* and better settlement. They dare *entertain* any *New* or Strange *Thing* or *Person*, with faith, obedience, and devotion (*Believe*, *Do*, *Pray*, any *thing*, or any *where*) for want of being Catechized into an *Earlier* and better *acquaintance* with the old *Standards* of (*c*) *Religion* (the *Creed*, *Decalogue* and *Lords Prayer*.) Yea, themselves are (*d*) bold to *Expound*, *Apocalyps*, that never *Learned Pentateuch*. And dare

c *Audacias figmentorum suorum occasione Evangelicæ sententiæ colorare conantur. Aug. in Joh.*

d *Dicentes, veritas, de Manichæis. Aug. Def l. 3. c. 5.*

* *Nullum schisma non sibi aliquam hæresin confingit, ut rectè ab Ecclesia decessisse videatur. Hier.* a Heb. 13. 9. 2 Pet. 3. 17. b Περιφέρεσθαι. Ephes. 4. 14. *Rotari perpetuo.* c 2 Tim. 1. 1. 13. d 1 Tim. 1. 7.

Decypher and *number* Daniels *Seventy weeks*, (e) and St. Johns *Thousand years* (f) who (upon due examination) cannot give an *account* of St. Pauls *Six* (g) *principles*.

e Dan. 9. 24.
f Rev. 20. 6.
g Heb. 6. 1, 2.

II. *Lust*, (which commonly and naturally follows Ignorance) (a) *widens* the *Rent*. *Wars* in the Church are *raised* by *lusts in the members*. For casting off the *Soveraignty* of Right *reason* from the heart, Gods *Throne*; they dread not to tear *Religion* in two, and *divide* Christs *Kingdom*. Such Wars want not leaders.

2. Cause of Schism lust.
a 1 Pet. 1. 14.
b Jam. 4. 1.
3 Tim 3. 6. & 4 3.
2 Pet. 2. 18.

1. *Pride* is (a) Chief. Which did make the *First* Schism amongst (b) Angels. And doth all amongst the *Saints*, by (c) *Diotrephes*. In *Separation*, the *Mother* (most what) of both *Fathers* and (d) *children*. For *Simple* men to be made *Wiser* then all the Christian *world* before (e) them, and *Better* and *dearer* to God then all his *Ancient* and (f) other *Saints*, this

1. Pride a cause of Schism.
a *Nihil Ecclesiam aequè dividere potest ut Ambitio, amor imperii, &c.* Chrys.

b Iude v. 6. 3 John v. 9. c Φιλοπρωτεύων Διοτρέφης. *A Jove nutritus, Tattabundus. Vatablus.* d *Sua mater superbia. Aug. Omnes tument, omnes scientiam pollicentur. Ter. de præscr. Hær.* e *Plus omnibus se cognovisse. De Gnosticis. Irenæus, l. 1. c. 5.* f *Solos se Christianos esse, De Donatistis. Aug in Psal. 32.*

takes

takes much with *poor* people (who want not for pride) And then, what *Lords* and *Princes* of all wisdom (*g*) and goodness must they be, (*h*) who can, and do bestow such great gifts of *knowledge* and *grace* on their people? And that carries them away after *Simon Magus*. *Great* ones they will be. (*i*) In the Churches way they cannot. Out therefore they go (*k*) And some must be to *admire* their greatness. That the *Simple* will do soonest; Them therefore they *Seduce* and *carry* with them *out*.

g *Promittunt Imbrem, vellut nubes prophecia. Hier.*

h 2 Pet. 2 18

i Acts 8. 9.

k He bewitched the people, *Acts* 8. 9, 10, 11.

l *De Avio, Sic, Theod. l. 1. c. 4. De Valentiniano Tert. Separaverat Episcopatum. Indignatus alium potitum, abrupit de Ecclesiæ Authenticæ regula.*

2. And an *Hungry* stomach often leads on with a High one. For commonly, these new *Rabbi's* against the Church, are *Chaplains* extraordinary to the (a) *Trencher*. Their *Pulpit* therefore is a *Table* which serves compendiously both for a *Preaching* and *Eating* (*b*) place. And their followers (often *poor*) love such *Sa-*

2 Luxury a cause of schism.

a *Quicquid faciunt propter ventrem faciunt. Chry. Hom.* 45. *in Mat.*

b *Promissum Dei prandiolis emi expectantes. Clem. Alex.*

vours and wholsome (*c*) *Doctrines*, and like such comfortable *Proofs* of points, as *Good Chear* makes them, after *Sermons*. S. *Peter* speaks them (not for *fasting*, but *feasting* * men) and S. *Jude* spots them thus; (*d*) There They *feed themselves without fear* (though in the Church, all upon *Scruple*.)

3. And a full *Purse* buys a Schism often, (*a*) and brings it on. (*b*) Thus poor people (*Bodies* and *Souls* are miserably bought and sold) like slaves and beasts, by the *Merchants* of *Babylon*; as S. John *Reveals* (*c*) it. *Cunning* and *covetous* men, who pretend to *Save* ouls, to Gods *Glory*, but indeed *Sell* them to their own best *Advantage*, as S. *Peter Discovers* them. *And through covetousness shall they with feigned words make merchandize of* (d) *you*. And no marvel if they over-reach and cheat many. (*e*) For well Taught they

c John 6. 26.

* 2 Pet. 2.13.

d Jude v. 12.

3. Avarice a cause of Schism.

a Tit. 1. 11.

1 Tim. 6. 10.

b *Ulphila Gothorum episcopus verborum lenocinitis & pecuniæ inescatus illecebris, Barbaros in Arianorum Communionem pertraxit. Theod. l. 5. c. 32. Samosatenus per contentiones Ditatus quærentibus Patribus in Concil. Antioch. c. 2. Pecuniarum rapaces, quasi vortices vocat Ignatius.* c Revel. 18. 13. d 2 Pet. 2. 3. e *Artificiosè, pietatis prætextu.* (2 Pet. 2.) *vox sonat. Lorin.*

are

are and Trained up in the (*f*) Trade. *A Heart they have exercised to covetous Practices.* This makes them make a *Mart* of the Church, following the ways of *Balaam who loved the ways of unrighteousness.*

f *Aleatories de Eph.* 4. *A Lapide.* Μεθόδεια *dr. Eph.* 4. *Machinationem Aug. vocat.* * 2 Pet. 2. 14.

Thus Three Apostles giving their *Demonstrations*, what ever Separatists fairly *pretend* for reason; *Judas* his Bag, *Epicurus* his *Belly*, and *Lucifers Chair*, are the *Cause*.

III. *Lewdness of* life, The follower of lust, is (*a*) *Leader* to Schism too. Both in the *Guilt* of it, and *Judgement*. *Separatists* seem *Saints*, (*b*) but are not. They cannot be. Because *Mind* and *Will* (the Fountains of Humane Action, (*c*) being *Poysoned* with *Errour* and *Lust*, their lives must needs *Flow* with *Perverseness*. And just it is with God, that those who walk against *His* and *Their* (*d*) light, out of the *High way* of the *Church*, should not have His Protection and *Blessing. For want of which their Souls become a Prey to the *Robbers* of Christian *Truth*

3. General cause of Schism *Lewdness* of life.

a 2 Pet 2. 14, 15. Tit. 3 3. b Isa. 65. 5 c Jam. 3. 11. d Rom 1. 21, 26. 2 Tim. 4. 4. * Psal. 51 11

and peace, (e) till themselves at last turn *Thieves* too, never seen in Gods *Road*, unless to *Rob* in it. And then they come under his (f) *Conduct*, who will be Sure to *drive* them far enough from the *Church*, left he should lose his *Booty* of their souls, which by Schism he hath *Seized* of. Else it were as great a *Wonder*, as we to see how many are robbed not onely of *Christian*, but *Common Principles* of Reason and Honesty; And *Led* away so far, as to go beyond Schism to *Apostacy* it (g) self; yea to the *Uttermost* of *Atheism*: First, *Disrespecting*; Then, *Deserting*; After, *Denying*. Either *Church* to be Saved in Or *Christ* to be saved By. Or *God* to be served at all. Or, *Religion*, to serve Him with. Or, *Heaven*, to serve Him for. But this, the *Strength* of *Delusion* * doth. *Satan* being set at their *Right* (a) hand, who leave Gods Church on the *left*; and *Entring* them thenceforth, and *Keeping* them in His *Chappel*, and at his *Devotion*, by Gods just Curse and (b) Judgement. So They *bring on them*

c *Non solum ipsi pereunt, sed alumnos Ecclesiæ depradantur, & Dissipant extra terminos Ecclesiæ seu extra fidem, & sacrum Ecclesiæ Tabernaculum, abigendo ad sua Collegia, Diversoria, Speluncas latronum: Oecum. in Jud. v 19.*

f 2 Cor. 4. 4.

Custodi. (1 Tim. 6. 20) *propter fures (Vincent. Lyr.) Depositum, sanam scientiam doctrinam. Vetant ergo nomen Christianorum retinere. Theod. junior & Valent.* Ier. 18 15. Heb. 10. 25, 26. * 2 Thes. 2. 8. a Psal. 109. 5, b Isa. 6. 10. Acts 28. 26, 27. c 2 Pet. 2. 1.

salvu

selves swift (c) *destruction* (most wretchedly and wickedly by their *pernitions Doctrines.*) To which, for that great ungodliness, *they were of old* (d) *ordained.*

c 2 Pet. 2.1.

d Iud. v. 4.

IV. *Rebellion* to Church-*Order*, hastes much to this * *Confusion.* Especially *Divine* and (*a*) *Apostolick.*) As it is St. *Johns Note* of *Deceivers*, to *bring other Doctrine*, for which they should have no (*b*) *Godspeed:* So it is St. *Pauls sign* of *Schismaticks*, to be for New *Doctors* and *Devices* against the Old Religion and Rule; for which we must bid them * *Avaunt.* St. *Cyprian* will have the *Brat* of Schism, to have no other *Father*, but the scorn of the *Bishop*, by some Malapert *Priests* and *People.* (*a*) And the Councel of *Constantinople* spares not them from the *Brand*, *Who profess to be for Orthodox Faith, but make Conventicles and Congregations against Canonical and Episcopal* (b) *Order.* Without *Subordination* certainly

4. Cause of schism *Rebellion to Order.*

* Ὁμονομίαν, διασπῶν, καὶ εὐταξίαν συγχέων *Ign. ad Smyrn.*

a Κυριότης *Tam Ecclesiastica quàm civilis est. Hier. in* 2 *Pet.* 2.

b Iude v 8.

2 Iohn 10.

* Rom. 16.7.

(a) *Hi sunt ortus atque conatus schismaticorum, ut præpositum superbo tumore contemnant. Unde enim schismata & hæreses obortæ sunt, nisi dum Episcopus, qui unus est & Ecclesiæ præest, superbâ quorundam præsumptione contemnitur?*

b *Qui se sanam quidem fidem confiteri præ se ferunt, avulsi autem sunt, & abscissi, & adversus nostros Canonicos Episcopos congregationem faciunt.*

that

that cannot be (for amongst *Equals* it it is (*c*) not. With them there will be *Siding* and *Parting*. There cannot be Unity and Order.) For the *Remedy* of of which *Mischief* in *Parity*, S. *Hierom* himself grants a Necessity of *Episcopacy*. (*d*) There being no other way against that Confusion, but this Order and authority.

c *Ordo est parium dispariumque rerum sua cuique tribuens dispositio.*

d *In toto orbe Decretum est, ut schismatum semina tollerentur (Hier. in Titum) - In Remedium schismatis, ne unusquisque ad se trahens Christi Ecclesiam rumperet. Epist. ad Euagr. Cui nisi excors quædam potestas detur (i. e. Sacerdoti summo) tot Schismata in Ecclesiis, quot sacerdotes. Contra Lucif.*

5. Cause of schism *Slighting Church-prayers.*

V. And *slighting* and *leaving Church-prayers*, is a Spur to that haste of *Separation*. Indeed, it is Schism it self to break that * *Communion*. And if St. *Paul* argue well, *Apostacy* (*a*) comes by the *Diversion* (a *fall* from Faith upon that *Breach* of love often:) but the *Flaw* of Schism always, saith S. *Austin*. From which he *Quits* some, (*b*) and (*c*) *Cautions* others against it, by this *Evidence* and *Argument* of care to make no

* *Separatio ab Ecclesiâ Catholicâ cum abruptione in Formis.*

a Heb. 10. 25, 26. b *Nulli enim schismata facerent, si fraterno odio non excæcarentur. Aug. Sine ulla conventiculorum segregatione.* c *Ne contra Episcopum suum faciant congregationes.*

Separate

Separate *Conventicles* and *Congregations*. But *Brands* those with it, that delight to do (*d*) it. And justly both. For *Separation* from the *Catholick Church*, or (which is as much) any *Particular* One of it, * and in *communion* with it, to the *withdrawing* of Communion in *Prayers*, This is properly Schism.

And, All *Piety* being by God Himself made to be *Prayer*. (*a*) And the Onely *place* for This, The *Church*, called therefore, *The House of Prayer*: (*b*) All *Unity* of Truth and Love, (*c*) being from the *Spirit* of Christ (*d*) and All *Promise* of it onely in *Meetings* (*e*) at such Prayers. (*f*) All *care* of Upholding that *Unity*, being committed to the *Wisdom* and *Piety* of the (*g*) *Church*, made therefore, *The Pillar of Truth*; (*h*) and the *Assemblies of the Saints* (where she doth by her

d *Solo congregationis delectari dissidio.*

* *Sic qui ab Ecclesiâ Carthaginensi separati, schismatici fiunt (Donatistæ, sc.*

a Gen. 4. 26.

1 Cor. 1,2.

b Mat. 21. 13.

c Eph. 4. 3

d Ἐὰν συνφώνησίν. (πάντες ὡς εἷς) εἰς τὸν ναὸν τοῦ θεοῦ.) *Ignat. ad Magn.* e *Necessariò adjicitur Ecclesiæ mentio, quonidam ubi Tres, id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia quæ Triûm Corpus est. Tert. de Bapt. Cum sint Duo vel Tres propter inconstantiam de eisdem non eadem dicere, sed & nominibus & rebus contraria respondere.* Irenæus. l. 1. c. 5. p. 21. de Cœtibus Hæret. Ὁ ἐκτὸς ὢν τοῦ θυσιαστηρίου, μεμίαται τῇ συνειδήσει, καὶ ἐστιν ἀπίστου χείρων. Ignat. f Rom. 5. 5. g Mat. 18. 20. h 1 Tim. 3. 15.

Doctrines

Doctrines and *Devotions* discharge her *Trust*) being the *Ground* and *Place* for this Pillar. (*i*) Those that leave her (*k*) *Meetings*, and loose those *Blessings*, must needs be *curst* into *Conventicles*, where for want of a *Pillar* to bear up *Truth*, they are overwhelmed with *Errors*, and *crusht* with *Schisms*. Most justly catcht in *Error* and *Uncharitableness*, (Those two hands of the Devil) who cast themselves out of *Gods Bosom*, and the *Churches Arms*; *confounded* for breaking their *Fathers Order*, and *unblest*, for Scorning their *Mothers Prayers*.

i Acts 20.28. & 1 Tim. 3.

As these Causes and Characters of Schismaticks are *Writ* by the Apostles *Pens*, (*a*) they are easily *Decypher*ed in Separatists *Lives*. For the *seduced* (tho *Well meaning* some of (*b*) them) are all, *Simple Animals*. (*c*) The *Seducers*, *Bruit Beasts*. (*d*) Both *Lustful* in heart, (*e*) and *Loose* and *Libertines*, for life. (*f*) *Enemies* therefore to *Authority*, (*g*) which *Checks* those *Errors*. And Voluntary *Vagrants* and *Exiles* from Church (*h*) to avoid those *Checks*.

a Nonne tibi pinxisse videtur Sermo Apostolicus novam insitiæ factionem Hier. contra Jovin.

b Αιρετικοι. Ro. 6. 18

c 1. Αλογα ζωα. 2 Pe. 2. 12

Ψυχικοι Jud. v. 19.

d 2. Σαρκικοι. 2 Pet. 2. 10.

e 3. Ασελγοι, 2 Pet. 2. 15

f 4 Αυτοδικαιοι, Tit. 1. 10.

g 5. Ασυναγωγοι, Heb. 10. 25.

1 Joh. 2. 25.

h Venite ad Ecclesiam, Aufugite Traditores, si cum vis perire non vultis. (Ita Petilianus orthodoxos vocat. Aug.)

And

And if we mark them for such, in their *Kind*, *Consequent*, *Punishment*, *Cause*; we find enough both *Why*, and *How*, we should shun them; for,

1. Schism makes a *Rupture* in Christs Body. (*a*) With a *Pest* in the Church: (*b*) To the *Perdition* of Souls. (*c*) From an overspreading *Leprosie* of * Sin. Take the true *Measure* of it, and the *Dimensions* are all, Devillish. It is the *Height* of *Evil*, with the *Depth* of *Mischief*. To the *length* of *Misery*, From the *Breadth* of *Corruption*. Over Mind, Heart, Life, Spirit, Soul. So that, If we will do any thing for *Gods* sake, Avoid it, because against Him so great a *Sin*. (*d*) If for *Christs* sake, because to Him so great a *Wound*. If for the *Churches* sake, because to Her so great a *Loss*: If for our *Souls* sake, because to them so Sure a *Perdition*. (*e*) If for our lives sake, because to those so great a *Destruction*. If for the *Kingdoms* sake, because to it, so great a *Rent*. If for the *Worlds* sake, because to All, so much a (*f*) *Ruine*. If for *Earths* sake, because

a *Magnū & gloriosum corpus Christi conscindunt.* (Irenaeus.)
b *Morbum pestiferum vocat Constantinus. Socr. Hi. l. 1. c. 3.*
c *Haereticorum & Schismaticorum venena vitate.* (Maximus.)
* *Eunomius animo & corpore leprosus. Lepra proprii consilii, judicium suum praeferre Ecclesiae. Bern.* d *Ingens flagitium. Opt. Milev. Omnia scelera supergreditur. Aug.* e *Sacrilegium schismatis. Aug.* f *Nullam pernicies. Irenaeus, l. 4. c. 2.*

her

her *Curse*: If for *Heavens* sake, because the worst *Foe* to It. If we will do nothing for *Hells* sake, because the Devils best *Friend*. Avoid it, shun it then, Is there not a *Cause*?

2. And *Crush* the Bird in the *Egg*, (*a*) Fly the Cause, That's the *way* to *shun* it. Fly Ignorance, as a *Cockatrice*; Lust, as (*b*) *Hell*; Pride, as *Lucifer*; Luxury, as an *Unclean spirit*; Covetousness, as the *Tempter*; (*c*) Sin, as a *Serpent*; (*d*) Rebellion, as a *Witch*; (*e*) Conventicles as *Pest-houses*. This is to take away *Father*, *Mother*, *Nurse*, *Protector*, *Leader*, out of the Mind, Heart, Life, Spirit, and Way; and so it must needs stagger, fall, starve, stifle, and perish.

a *Ova aspidum semina Diaboli. Procop. in Isa. 58.5. primæva Ignorantia & error.*

b *Cathedra pestilentiæ. (Venenum erroneï dogmatis.*

Westm. in Psal. 1. Apoc. 18. 2. *c* 1 Tim. 6. 9. *d* Eccl. 21. 2. *e* 1 Sam. 15. 23. *f Non patiar venerabilem virum sedere in Cathedra pestilentiæ (E cœtu Arianorum manu ducens præsentem non pessimum dixit. Cathedra pestilentiæ. (Psal. 1. (Hæreticis tribuitur à Chrysol.*

Especially, if we *Countermine* the *Works* of *Schism*, and *Meet* it with Contrary *Habits* and Acts of *Grace*, which will not suffer it to come on, but Repell it. By Better *Instruction*.

*Be *Grounded* in Truth, so *Ignorance* will not give you for a *Prey* to *Seducers*. By Stricter *Mortification*, Be more *Severe* to your *Lusts*, and you will not be led away with their *Lures*. Be more *Humble*, and you will be less *Singular*. (a) Come less at the *Epicures board*, and you will *Keep* better to *Gods*(b)*Table*. By *Holier* conversation *Hold* close to your *Rules*, (c) and you will not *Rove* and Run after *Sides*. By *Humble* Subjection, *Submit* to those *Set over* you (d) by God, and you will not be *Seduced* so fast by the *Instruments* of the Devil. By Greater *Devotion Kneel* and *Stand* to the Churches *Prayers*, (e) and by Gods blessing and Hers, you will not fall into the hands of Hers, and your Ghostly *Enemies*. For then,

* 2 Pet. 3.17, 18. 2 Tim. 3. 6. c 2 Tim. 4. 3. 2 Pet. 2 18. Isa. 65 5. Phil. 2. 3

a *In quibus vitiis regnat singularitatis. Cathus. in Iud. v. 19*

b 1 Cor. 10. 21. 1 Cor. 11. 18. c 1 Tim. 1. 19.

and 3. 9. d Heb. 13. 7, 9. Phil. 3. 17. e Heb. 10. 26.

Solid Knowledge will so *Firm* the *Mind* in * Truth, Mortification *Confirm* the *Heart*; *Obedience* to it, and the *Maintainers* of it, so *Establish* both; and Prayer Preserve and *Fortifie* all; that we shall stand by the power of God, *Invincible* in Christian Faith and Love. *Kept* and Keeping our selves from the

* *Esto firmus in viâ Domini.* Eccl. 5. 10 Be stedfast in thy understanding.

the Deadly *wounds* of Error and *Faction* for ever. *Deadly*, I say; for such Schisms strike and leave souls dead, (*a*) Dead to the Spirit, and Buried in the Flesh. So all *Sect-makers are*, yea, and all *Sectaries* too. (*b*) For, all in schism joyn to make a Sect. And are in a dead & Damnable condition that dare so do. (*Sensual, having not the* (c) *Spirit:*)

a 2 Pet. 2, 12. Iude v. 12, 19

Quamlibet laudabiliter vivere se existimet, hoc solo scelere quod à Corpore Christi disjunctus est, non habebit vitam, Ira Dei manet super ipsum. Aug.

An *Antidote* against Separation, This is; and the *vertues* very *Preservative*. 1. To the *Faln*, to *Raise* them. 2. To the *Staggering*, that they may not *fall*. 3. To the *Standing*, that they do not *stagger*. *Soveraign* all, if we rightly *mark* it, and *Take* it, like *Tertullians* **Scorpiace*, by Gods Blessing upon it: So may all that need, *Receive* it.

b Ἀποδιοϊζοντες Seipsos. *Cajet. Alios. Syn. Vers. c* Iude v. 19. **Tert. de Scorpiace, i.e. Antidotum ait,--Venena nulli facilè nocitura. Si qui hanc nostram è fide præbiberit vel etiam superbiberit potionem.*

The Antidotes virtues, To Raise, 1. Those faln (To Popery from Churches Society)

You that are *Faln*, 1. To *Popery*, *Out* of the Church, Have you not the *Mark* of this *Beast* about you, on *Breast* or *Belly*? Examine the Secrets of your Souls, and say, Did not *Honor* or *Hunger* fetch you off? Did not *Bread* do the *Business*? or, *Subsistence*, the *Necessitous*;

ceſſitous; or, *Preferment* the *Ambitious* mans *Bread?* was it *Conſcience*, or *Belly? Conviction*, or *Promotion?* Tell, tell God, who knows your hearts, if *Wants* and *Ends*, (beſides Truth) plaid not the *Jeſuits* part beſt, and *Preſt* the Convincing *Argument* moſt upon Conſcience?

If you be (as ſome may be) *Clear* of St. *Pauls Blot*, Is not St. *Judes Brand* upon you? *Not having the Spirit.* To *Diſcern* betwixt the *Wo* and *Sin* of a Church: The *Time* of our *Many* Anti-chriſts, and your *One.* For you ſay, The *publique Sacrifice* of the *Whole Church* ſhall *ceaſe*, and all *woes* imaginable be on it, in that Time. Or, To *Diſcern* betwixt the Fair *Paint* of a Prieſt on the *Face* of his *Religion*, where Power *Frowns* on it, and the *Groſs Practice* of it in the *People*, where the *Scepter* gives it *Countenance*? Or, *Not to Diſcern* betwixt the *Same* good in a *Friend* and a *Stranger*, and therefore to *Admire* all *Abroad*, of what you Take no notice at *Home.* Where by the *Common* Rule of Religion (*Chriſtianly*-Catholick, and not *Particularly* ſo) you ſhould, and others do, the very *ſame* good? Or, *Not to Diſcern*, betwixt

twixt the *Rules* of a Church, and the *Persons* in it. And not to see, that so none will be more *Black* then That of *Rome*. In which your Popes (many of them) by your own pens are blotted and branded for most Hellish Persons.

By this, Discretion, should not *Mahomet* be a greater *Prophet* then Christ, because his *Errour* most *Prosperous*? And *Ethnical* Rome be less *Babylon* then the *Christian*, because some of her Emperours were but such, nay * not such *Pests*, as some *Popes*? should not the *Catholike* Christian be more foul then the *Heretick*; the Spouse of *Solomon*, then *Jezebel*? because she paints most fair? Nay, should not the *Jew* put in for the * *Prize*, and carry it from all, because the *True* God is their *Belief*, as well as Ours. His *Prophets*, Their *Fathers*; and Our *Decalogue*, Their *Divinity*? Rise then in the *Name* of Christ, lie not in *Lust* or *Error*, Lay

* *Libuit hæc hominum monstra perscribere. Platina de Caligula in V. Patri.*

* *Hæc monstra, hæc portenta, à quibus ambitione & largitione Sanctissima Petri sedes occupata est potius quàm possessa. Plat. de V. Bened. 4. Carnis cultor, vitiorum. fæ, vas omnium peccatorum, à diabolico Spiritu instigatus, &c. De Joh. 24. Concil. Const. Angelus jactant, visiones, &c.* Theod. Hæret. fab. l. 2. c. 4. *Nobis revelata est fides Christiana & à nobis incepta.* Montanistæ. Socr. l. 2. c. 29 *Nos sequimini; sectam nostram tenete, si vultis beate vivere. Aug. (de similibus.)* * Rev. 2. 20. Cant. 1. 5.

hold

hold with better *Judgement* and *Conscience*, on the Apostles *Hands*, and get up, *Recover* your Fall.

You that are *Faln From* the Church, if not *Out*. From your *Duty*, if not her *Company*, What was it *cast* you *down*? Love of *God*, or the *World*? *Conscience*, or *Maintenance*? *Truth* or *Advantage*? Say it in your Souls (you must one day *answer* it) Had the people given you S. *Pauls Welcome* for your New Discipline * (not Taught or Used then) (*a*) not seen till the last *Century*, in the Christian World: or S. *Johns Salutation*, no *God-speeds* for your *New-Gospel*, * and *Un-Apostolike* Doctrine? or such *Entertainment* as *Aerius*, and his *Followers* (your *Predecessors* (b) *had*) *Be Evolvant let to wander through Woods and fields in snow, and other bitter weather, and have all Doors shut upon you for your Parity-preaching?* (c) Had men of *Power* done by you, as *Constantine* and *Theodosius* did to the Disturbers of the Church of God (The *Arrians* and (*d*) *Nestorians*)

Antidote applyed, 2. To men faln from *Churches Hierarchy* and *their* Duty.

* Gal. 1. 8.

a Edant ergo originem Ecclesiarum suarum, ordinem Episcoporum. Tert. de præscr. Hær.

* 2 Joh. v. 10.

b Epiph. de Hæresi Aerianorum. H. 25. c Pariter adsunt, pariter audiunt, pariter orant. Tert. de præscr. Hær. d Euseb. de V. C. l. 3. c. 63. Evagr. l. 1. c. 12. c Si ergo pacem & concordiam fugis, te ab Ecclesiis fugere mando. Theod. ad Demophilam Arrianum (Socr. l. 5. c. 1. Archiep. Alex.

Burnt

Burnt your Books, Beheaded your Abettors, Bestowed upon you Prisons instead of Preferments, Deprivations for Benefices, Mulcts for Boons, Banishments for Encouragements, and Infamy for Estimation? Had *Profit* and *Credit* come so *cross*, as they came *fair* in your *way*, would you have gone your present *courses*? Speak the truth in Christ, and lye not, was it not *Demas* his *Mind*, or *Diotrephes* his *Motive*? The proud Donatists *Heart*. *Primianus* else had been *Postremianus*; and *Maximinianus*, *Minimianus*! * You had otherwise lyen still in your old *Obscurity* and *Poverty*; or at least never *Rise* so *High*, nor could so *Hope*! Had Pride, Luxury, Lucre, no hand, no finger in this matter? Was it not *Avarice* to have Warm and Rich *Folds* and *Pastures*, though other mens * *Possessions*? (a) *Ambition* of Golden *Fleeces* and *Places*, though of other mens *Flocks*? Hunger after good *Chear*, and *Reputation*, though with other mens *Bread* and *Blemish*? If it was nothing of, or like this (as perhaps with some it was not.)

* Aug.

*Superinductitios fratres vocat Ter. ad Marc. a Non Dialecticorum locis, sed ex carnificum officiis argumenta solvebant. Hier. de Maced.

Are you *Marked* with the *Holy Ghost*, that *Contend* for That, which Men of Undoubted Holy Spirit did *Condemn*

demn in the * *Aerians*: That *Set* up a *Throne* for Christ which they did not know, in a *Consistory* of *Peers*? And *pull down* That, which Their *Councils* and *Churches* did ever *Avow* and *Keep* up, in a *Disparity* of Presbyters and Bishops? Nay, that *Hold* up, what your selves *cry'd down* as Damnable *Sects*, and let Fall what you cryed up, as Gods own Holy *cause*? That change your *Wayes*, as *Ecebolius* did *Religions*, *Tacking* and fetching your selves about as the *Wind* serves, for (*b*) *Persecution* or *Preferment*? Is that Ghost which is so *contrary* to it self, so *changeable* to the World, the Holy One? Can you *joyn hands* * with those, whom your *Mouthes* did, and *Hearts* do, or did *Defie* (as the *Pharisees* with the *Sadduces* against Christ, and the *Arrians* with the *Eunomians* and *Milesians* against the * Church) because the *Multitude* goes not the way you wish for? Discover better betwixt the Spirit of *God*, and the *World*. Rise, and *Recover* a good one.

* Μανιώδης λόγος dr. ab Epiph. μία τάξις μία τιμὴ, ἓν ἀξίωμα. *Hæres.* 7. 5. (One Order, One Honor, One Dignity of both. No difference.

a *In toto orbe decretum est* 8. *Hier.*

b *Adventum Christianos, i. e prout occasio suaserit, & si placuerit, sc. Cæsari Proconsuli Præsidi, &c.* Tert. Sc. V. Rigaltii notas. * *Soc. Ec. hist. l.* 1. *c.* 3

* *Contra ptum Alexandriæ Clerum bellum suscepere. ib. Ubi multitudinem Episcopos Ecclesiæ Catholicæ sequi (non) animadvertebant.* Conventu coacto *fœdus inter se pepigere, & promiscua fiunt nomina.* Niceph. l, 12. c. 18.

And,

3. Applyed to those faln to *Ataxie*.

And, *You* that are *Faln* from all *Ecclesiastical Order* and *Unity*, to utter *Ataxie*, and *Confusion*. That are for all *Divisions* and *Subdivisions* in the Church: That have learnt to *Cast up* Gods *Accounts* with the Devils *Counters*, and fill all Temples and Houses with your *Factions* and *Fractions*; That *Multiply Creeds* (not as the Arrians) to S. *Hilary* * by the *Moneth*, but as the Donatists in St. *Austin*, by the (*a*) Million; *Numbring* as many *Churches* as *Men*, and *Congregations* as *Persons* (and some for *Women* too:) Doth *The love of Christ* indeed *constrain you*? *Are you so* (b) *foolish, having begun in the Spirit, are you perfect in the flesh?* Are you more *Sober* in your *Minds*? *Charitable* in your *Hearts*? *Chaste* in your *Bodies*? *Just* in your *Dealings*? Better Neighbors, Subjects, Husbands, Children, Servants, Men? (*d*) Are you less *Atheists, Epicures, Miscreants*, before *God*, the *Church*, and the *World*? If

* *Imo ve 8 annua, menstruæ fides, de Deo decernuntur.*

a *Mille Nomina, Mille Scissuræ. Aug.*

b Gal. 3. 3

c *Tot fides quot voluntates, tot doctrinas quot mores. Hilar. ad Const. Imperat.* (*de Arrianis*) *Dum audita fides, scribitur ut volumus, aut ita uti volumus intelligitur. Ib. Hilar.*

d 1 Cor. 6. 9, 10, 11. Tit. 3. 3, 5. Eph. 2. 2. 2 Chro. 18. 31. 1 Iohn 3 8. Ier. 23. 21. Gal. 5. 16, 19. *Spirituales se vocant.* Rikel. in Iud. *Sic Montanistæ, alios Animales vocant.* Euseb. l. 4. c. 13. ex Irenæo.)

not

not (and its too evident most of you are not) undoubtedly you have too much to *do* with the *Devil*; for *Ill Thoughts* and *Lives*, are not of God. And whatsoever *Perfection* of Spirit you pretend to, This is nothing but *perfect fleſh*. Ezek. 36, 26, 27. 2 Thes. 2. 2.

Will you ſay, Theſe *New ways* to Heaven (though croſs to the *Old pathes*) are *Revelations* of yours from the ſame Spirit of God? That ſpeaks it too *croſs*, to be the * *Same*. With S. *Johns* it is not. He durſt not ſtay in the *Bath* with *Cerinthus*, (Yours is not ſo poor.) With S. (*a*) *Polycarps*, it is not; He would not be *Civil* in the Street to *Marcion* (yours is not ſo *Rude*.) With S. *Maximus* it is not, He could not ſpeak to them with *Patience* (yours is more (*b*) Be *Hereticks* and *Errors* who, and what they will, we may joyn hands and hearts with them all, by yours! But (to joyn iſſues) Is not This your *Preſumed* Holy Ghoſt, *One* to be *Tryed*, if it be of God, by S. *Johns judgement*, and upon His *Evidence* will be found a

* *Apoſtoli atque eorum diſcipuli verbo tenus communicare alicui eorum qui adulterave-runt veritatem noluerunt.* Euſeb. l. 3. c. 14.

a *Polycarpe, agnoſce nos.* *Agnoſco te Primogenitum Satanæ* (*ait*) Euſeb. l. 4. c. 14. b *Nullus mihi cum illis pacificus Sermo.* Max. Ser. 50. *Nulla cum eis convivia, commercia, colloquia miſceri vult.* Cypr. ad Con. 30.

* 1 John 4.1. 2 John 10. Isa. 8.20. *Hoc. n. vocantur nomine Hæretici apud Johannem.* Tert. de jejuniis. *Schismatum Duces, & assensionum Autores.* Cypr. ad Novat.

False Prophets, and *Antichrists*? * Of which you make your selves *many*, whilst you do without all Christian *Fear* or *Wit*, run from *One*? As though, so you be not S. *Pauls* (a) *Man of Sin*, it matters not, if you be S. *Johns Men of Errour*. And so you be not *That one*, you may be *These many*? (b) Till *Diversity* be made *Unity*, and the *Conduct* that *was*, and *is*, to Heaven, *Two* and *Contrary*; or the Spirit of God is not *One*, or such a one as leads to Heaven; Yours, which is *Manifold* and (c) *Opposite*, cannot be the *Holy* One. Which (as God) is ever *One* and the (d) *Same*.

a 2 Thes 2 3. b 1 John 2.18. c Iam. 3.14,15. d Psal. 102. 27.

* Mat. 16.23.

Say then to *Yours*, as an ill Spirit, * *Avaunt*; Discover the *Delusion*, and *Dispossess* it. By the Help of Apostolick *Hands* and *Means*, Recover of your Ill.

2. Application to the *Staggering*.

II. If the Faln will not Rise; Take heed you that *Stagger*, lest you Fall. Mark well, * if what is said, be not seen in them all, and you will take better

* *Observate, i.e. Inquirite in eos cum diligentia.* Theophyl. Synops. in.

heed

heed. It is your *Danger* to fall, your *Honor* to ſtand. Yea, and Gods *(a)* too. Doth not *Providence* call you into the *(b)* Liſts, to Try what *Spirit* of Truth and Grace is in you? And, is it not your *Glory*, againſt all the *Powers* of *Seduction* and *Temptation*, not to fly, but *ſtand* out the *Tryal*? Where the *Church* hath a *Scepter* for it, its *nothing*; but where *Satan* hath his *(c)* *Throne*, *Much* Honor to God and your ſelves; (very much) with *Antipas* to *ſtand* it *out!* When the *Wind* of Applauſe is with us, and the *ſtream* of Authority runs with it, to *ſteer* a Chriſtian courſe aright, is little *skill* and *toil*. * But when Popular *Favour* blows from us, and Secular *Power* Tydes it againſt us, and ſtorms us; that's good *ſteerage* that holds on for *(a)* Heaven. Not to *Bow* to the *Idol* of the *Time*, for the Hotteſt *Fire* and *(b)* Furnace. To give a Breaſt ſooner to a ſword of Steel, then a Knee to a Golden Calf: This is *Heroical* indeed. *Nehemiahs* ſpirit, to *Quit* a *Life*, before a *(c)* *Church*. *Liberius* his Spirit, not to *Comply* with an Arrian, for an Emperor. Saint *Baſils* Spirit,

a *Quale vexillum de inimico gloriæ ſuæ extu, lit Deus?* (De Iobo) Tert. l. de Patyria fidei Examinatoria. Tert. Scorp. b 1 Cor. 11.19. Apoc. 2.10. & 3 10. *Quis perſecutionis exitus niſi probatio, vel Reprobatio fidei? Per quam quis aut probatus aut reprobatus eſt:* Tert. de fuga. c Apoc 2.13. * Heb. 10.32 a Apoc. 7.14. Dan. 3.17,18. b Neh. 6.11. c *Theod.* l. 2. c 16.

(d) that could neither be *Courted* nor *Frighted* with torment, to *Temporize*. St. *Ambroses* Spirit, to Be a *Sacrifice*, rather then give Schism an *Altar*. And will you give out for a lesser Time of Tryal? What would you not then yield up, in a more *Bloody* Time? (f) If others then like *Rotten* Limbs fall off from the *Body*, let them go: * *But you, Beloved, building up your selves in your most holy Faith, praying in the Holy Ghost, Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* And therefore, (a) *Lift up the hands which hang down, and gather up the feeble knees, lest that which is lame be turned out of the way, but rather let it be healed.* Take the Antidote against Infection of the Time, and stand.

d *Pueris ita conveniunt.* *Theod. l. 4. c. 7.*

e *Pro Aris gratis immolabor.* *Possid. in v. Aug.*

f Heb. 12. 2.

* Jud. v. 20, 21.

a Heb. 11. 12, 13.

But how can we *stand* out, when no place is left to *stand* in? How *Keep* Communion with the Church, when there is neither *Church* nor *Communion* to Keep? At this *Block* most *stumble*, and many *fall*; but if we do Christianly consider and beware, we may pass by it, and not be *cast down*. For then we shall both find *Room* to stand in, and *Reason* to stand out.

As the *Body* of the Church can never be, * *No Thing*, so it will ever be; *Some Where*. It may lose *Beauty*, but not *Being*: Want *Prosperity*, but not *Preservation*: Have no Temple to *Dwell* in, but some Place to *Sojourn* in. Her *Sun* may set in one Nation, but will *arise* in another. *Persecution* may *Dissipate* it, but not *Destroy* it. *Zion* may lie in *Dust* sometimes, but *Dead* never, And where or howsoever it is, That being my Heavenly Fathers *Will*, and Mothers *Portion*; If I be Her good child, and His, I must take *part* with Her, and follow (as the *Lamb*) the *Bride* wheresoever She goes, as the Marigold displays and droops with the rising and setting Sun; So if no Place where to *stand*, I must find one to *Fly* to. * To it, always; but from it, never.

* Mat. 16.18. & 28.2. Heb. 3. Isa 64. 10,11. Jer. 30. 11. Ezek. 20 24. Mat. 21. 43. Psal 44. 12. Act 8. 1. Psal. 102. 14. Ezek. 37 11. Psal. 137. 5. Rev. 14. 4. Ier. 15. 9.

* *Migremus hinc.*

Jos. l. de B. Ind. Euseb. l. 3. c. 5. Ite Pellam Euseb. l. 3. c. 5. Mat. 10. 23. Rev. 12. 14.

The *Jewish* Church was in the *Wilderness*, before it had a *Temple*. In *Babylon*, After. *Invisible* (as to External Communion) in the *Interim*. For though God knew *Seven Thousand* which did

Act. 7 28 Ier. 51 28 1 King. 19. 1, 5.

not bow knee to *Baal*, *Elijah* saw not *One* face against Him. (No argument this to fall to *Egyptian*, *Babylonian*, *Baalitical* Worship.)

The *Christian* Church (Good *Woman*) may be driven into the *Wilderness*, and yet have a Child there (though hardly save Her self or it from the *Dragons* Mouth.) Gods *Saints* and *People* may be (Good *Men*) in *Babylon*, and put to it to Pledge the Cup of Her Abominable *Wine*, or be tossed on Her Horns, and made to fill it with their *Blood*. The *Jews* (Men of false Religion) may *Blaspheme*, and the False *Propheteſs* (* *Jezebel*, that wretched Woman) *Seduce*, and have many children in the Church. Yet (though for this cause many do) none should turn *Ethnicks*, *Jews*, or *Heretikes*.

Rev. 12. 6. 13, 15.
1 Pet. 5. 13.
Rev. 18. 4.
Rev. 17. 6 & 2 9.
& 3. 9. * Rev. 2. 20. & 1. 3

In plain *History*. The Christian *Church* was at first in a *House*, for her *Paucity*. After, By Others *Cruelty*. (The Mother in a Den, and Children in a Dungeon.) By the *bounty* and *piety* of Christian *Emperors* instated and endowed with Goodly *Palaces* and *Patrimonies*; but by the *Fury* and *Force* of the *Arrians*,

* Ioh: 20. 19.
Rom. 10. 5.
Heb. 11. 38.
Si Basilicas ver. Greg.

b *Imperatis ab Imperatore mitium copiis. Hier. de Macedonianis.*

Outed

Outed all. The Arrianized *People* had the *Churches*, Their *Bishops* held the *Chairs*, Their *Priests* kept the *Pulpits*; whilst the *Orthodox* Christians served God in *Corners*. Their *Fathers* were in *Exiles* and *Prisons*, or lay private and *Hid*, to keep themselves *Free* and *Alive*. Even the Good *Bishop* of that great Sea of *Alexandria** in a *Cistern*, while the *Grand Heretike* and Enemy *Arius*, hath His, and Any *Cathedral* at Command. Yet the *Bush* of the Church was not *burnt* in that Fire; *Bishops, Sacraments, Service* there was; It did not *Fail*, though others did *Flourish*. No *Reason* for all that, though *sense* carried many, to *Communicate* in that *Haeretical* and *Schismatical Service*.

* *Athanasius. Sex continuis annis in lacu cisternae carentis aquâ, ita delituit ut solem nunquam videcit, Plat. de Iulio* 1. Exod. 3. 2. Acts 7. 23.

So then (though not with Ease, with State, with Advantage, with Safety) the Church hath a *Place* ever to be in, and Thou *Where* to stand. And it is a *quarel* to * Providence, to *question* the fitness of Her Place. A *Sin* and *Simplicity* in Thee to fall from Her, because of that Quarel; In whose Name I challenge Thee, who hast either *Wit* in Thy Head, or *Conscience* in Thy Heart, to

* Ier. 18. 6. Rom. 5. 20, 21.

Answer to Her in these two *Points* and *Demands*.

1. What if a *Deluge* of Persecution and Profanation and Confusion should *Overflow* the whole Church, so that no *Part* or Faction shall be free, as in the days (of which *Daniel* speaks) it * will: Would you *Apostate* then, and leave All, and Turn *Antichristian*?

* Dan. 8. 11.

2. What if an *Inundation* of Woes *cover* that *place*, and Church, or *Way* of Religion, to which (as most safe and quiet) you fly for present security, as to a *Sanctuary*, and City of Refuge (as by the *course* of the *World*, and *Judgement* of God, you may expect) * will you then *Fluctuate*, bid it *Farewel* too, and leave it?

* Mic. 7. 8, 9, 10. Rom. 11. 21.

By that account you may turn *Atheists*; and by this, *Any Thing*. That, you cannot with *Conscience*, and This you should not for *Shame*. That, is to be worse then the Devil is; * and This, no better then he will have you. The Truth is, To serve God, by *Proclamation* instead of *Bible*; To be for *Godlinesse*, as the *Romans* were for *Gods*, by *Acts* of *Senate*, and Edicts: To Ride *circuit* in a circle of all Churches (as *Occasion* serves) and Run a *Round* of

1 Cor. 10. 12, 13

* Iam. 2. 19.

2 Tim. 2. 26.

Tertul. Apol.

Religions,

Religions, as *Need* purs; if this be not a *Whole* Atheist, its one (at least) *Half-*Turn'd.

And therefore say not, Thou hast no *place* to stand in, but no *Heart* to stand out. If no ground for thy *Foot*, there is for thy *Faith*. *The just man shall live by his faith.* Live out an ill, to a better time. Wait for it with *Hope* and *Patience*, and so live When I want my Fathers *Arms*, and mothers *Knees*, and brothers *Hand* to hold me up; Stand upon my own bottom (a good * Conscience by the *Feet* of my own faith. If no Ground on *Earth*, there is enough in *Heaven*. *Aut sub Cœlo, aut in Cœlo.* We shall be *in* it, if not *under* it. It is the *Assurance* of Faith, to him that *stands* right in His *Conscience*, and God's * *Church*. There is a *Throne* there to *sit* on, if no *place* here to *stand* in. Erected for those that stand it out.

Pf 78. 37. Heb 3. 12. Hab 2. 4. Heb. 10. 35 36. * 1 Tim. 1. 19. * 2 Cor. 1. 16, 17. & 5 1 Rev. 3. 21.

Mean while, Till a Better place to *stand*, there is a good one to *Kneel* in. Kneel to God, it may be better. Some may bar Assemblies of Bodies, none can *Spirits*. And thus Saints, however *Separate*, may keep their Assemblies and *Out-pray* their Enemies; though these be in, they out of Churches. And *Weep*

Pf 51. 18. & 122. 6. Col. 2. 5. 1 Cor. 5. 3, 4.

* Lam. 1. 18. Gal. 4. 25 Lam. 1. 5 for that which makes it so* *Bad*. The sins which *Brought* this *Bondage* on the Mother and Children, and *Continues* their *chains*. Thine *Own* as well as *Others*, are the sins: And a Place thou wilt find Ps. 137. 2. for Tears, To *Weep*, if not to *Worship* in. If Tears and Prayers do no good to the Procuring of a Better Place, Thou hast a Place (if not to stand) to *Lye* in. Earth will give Thee a *Grave*, and Heaven bids Thee Welcome it, if Thy Body must go *To* it, or Soul *Under* it. The *High*, the Ready *Way* to Heaven, is by 2 Tim. 2. 11, 12. Mat. 5. 10, 11, 12. such a Grave. *Multiplication* of miseries for a good *Saviours* sake, not *Subtraction* of Duties for *Miseries* sake: Believe a good Guide, That is not the Heb. 10. 38. way: *Non sumus filii Subtractionis. We are not of them that draw back* —— *but that believe to the saving of the Soul.*

3. Application of the Antidote, To them that stand. III. And you that do *stand*, *Quit your selves like* * *men*, and stagger not. With *Ephraim*, *Turn not your backs in the day of battel.* (*a*) It is your *Present*, and will be your *Eternal* Glory, to Fight it out (*b*). With S. *Agathon*, abhor

* 1 Cor. 16. 13. 2 Thes. 2. 14. *a* Psalm 78, 9. *b* 2 Tim. 4. 8. Apoc. 2. 10.

the

the very *Name* of (*c*) Heresie. With S. *Austin*, the (*d*) *Thing*. Be not like S. *Cyprians* prond *Presbyters*, of which He *Complains* for *troubling* the (*e*) Church; but as those *Humble* ones, whom S. *Austin commends* for Keeping, both *Company* and *Faith* with it, though by Hard and wrong Censures *Cast out*, and provoked to forsake (*f*) it. Be not what the *Men* of *Galatia* were (miraculously) *Soon* (g) *removed*. But whatt the *Christian Hebrews* should be: *Holding fast your Faith without* (h) *wavering*. Think, Christ *says* to you, *Will you also go* (i) *away?* And learn, what that *Means* which He Says; *He that saveth his life shall lose* * *it*. *He that loves any* (Person, or Thing(*more then Christ, is not worthy a* (a) *Saviour*. Better (if God call) lose (*b*) *States* then *Lives*, and both then *Souls*. *Draw not back to* (c) *perdition*. *Quit* not the Holy *Camp*, lest you be *Drawn* back. As far as *Constantius*, at first. As *Julian* (perhaps) at last. *Truth* is Gods (*d*) *quarrel*, and the Churches, Gods *cause*;

c *Hæreticum ego me dici, non patiar.*

d *Hæreticus esse nolo.* Αἵρεσις. *Secta dr. à divisione ut Electione.*

e *Fortunatus & Felicissimus.*

f Gal 1. 6

g *Sine ullâ Conventiculorum segregatione ad mortẽ usque defendentes.*

h Heb. 10 23.

i Joh. 6. 7

* Mat. 16 25. *Qui maluerint vivere me negando, quàm mori confitendo. Tert. Scorp.* a Luc 14. 28. Joh. 12. 27. b Heb. 10. 23. c *Præstat panem mendicare quam fidem Perdere. Hier. ad Apron. Filii substractionis, Belial, sine jugo, A Lap. in locum.* d Jud. v. 3.

God

God Sees, who *Fights* and (*e*) *Flies*, He is your *Spectator* (*f*). Christ, your (*g*) *Captain*. His *Spirit* your (*h*) *Leader*. *Angels* your (*i*) *Seconds*. The *Saints* your (*k*) *Fellows*. *Heaven* the (*l*) *Prize*. *Eternity* the (*m*) *Crown*. *Tranquillity* the *Issue* of these holy fights. Yea, unparallel'd *Peace* the Present (*n*) Issue. (O the *Wounds* of Their *Hearts*, that (*o*) quit a good *Church* and *Conscience*, to Save their *stakes*, or *Heads*!) Nor will the *Time* be* long. Life is the *Day*, and (it may be your Time, but an) *Hour* of *Battel*. *Nubecula citò transitura*, as S. *Athanasius* said of *Julians* (*a*) storm. Nay not a *little cloud*, but a *Little* of that which S. *James* says, all is but a *vanishing* (b) *Vapour*. The *Great* World is *Transitory*, and Goes away, saith S. (*c*) *Iohn*. The *Little* World (Man) *Runs* before (*d*) That. And the *Evil* World Flies before (*e*) it. *Ezekiels Dry Bones* may (*f*) Live. And the Two *Divided sticks* Unite (if God will Breath favour) in a

e Apoc. 2.3.
f *Bonum Agonem subituri estis, in quo Agonothetes Deus Xistarches Spiritus Sanctus, Corona Æternitatis, &c. Tert. ad V. Marc.*
g Heb. 2. 10.
h Ioh. 16 13.
i Heb. 1. 14
k 2. Tim 2. 3.
l Phil. 3. 10
m Phil. 4.7.

n Tit. 3. 11. *Tali Hæreticus quali & Judas pœnâ damnatur, ut idem sui reus sit sceleris & judex sit ultionis. Max. Ser. 50. contra Hæret.* αὐτοκατάκριτος o Tit. 3. 11. * 1 Cor. 7. 29. a *Sozom. l* 5 c. 4 Iam 4 14. b 1 Iohn 2. 17. c Iob 14. 2 d Μικρὸν ὅσον ὅσον. (*Tantum tantum*) Heb. 10. 37 e Eze. 37 9, 11, 19, 22, 23, 24. f *Nate, nate, Memento vitæ æternæ, cœlum suspice. Mater Symphron.*

Moment.

Moment. Suppose your breath *Depart* before That *come*; To that *Eternity* of *joys* and *woes*, which waits upon your *constancy* or *apostasie* the *Longest* life (*g*) is but a *little* (*h*) *cloud*. And *smoke* or *rain*, the *best*, and *worst* of it. All the Good and ill of the World is no more * *substance* and the *vanishing* of that (no more *Time*.) Quickly come, and Gone.

And, if we do not *Go* to God, Christ will *come* to us, *quickly* *Behold* That, and *Hold* out, for That. He bids us do both. *Behold*, *I come quickly* *Hold fast what thou hast*. *let no man take away* (*i*) (b) *crown*. When He comes, His *Reward is with* (c) *Him*. And Thy *Boon* then will be a *Double* Reward who hast been both His Faithful *Servant* and (*d*) *Champion*. And therefore shalt have both a *Saints* (*e*), and a *Sufferers* Crown. (*f*) So with the Apostles *Antidote*, you have your Saviours *Preservative*. All with *Amen* from His *Mouth*, to make it work more strongly on your *Heart*. Hear what He says, who is *Amen*, *The true and faithful Witness*, (*g*) and let *Faith* and *Hope*, *Seal* what He *Writes* with your *Amen*.

g *Æterna quies æterno labore moriti comparatur*. Gre. Ro. 8. 18.

* 1 Cor. 7. 31.

b Apoc. 3. 11.

c Apoc. 22. 12.

d 2 Tim. 4. 8.

e 2 Cor. 9. 24, 25. Iam. 1. 12

f *Martyrium ne Ecclesiæ consensio dirimatur max imū est, quia non pro animâ suâ, sed totâ Ecclesiâ, &c.*

... *Infelices si ne juranti quidem credimus*. Tert. Rev. 3, 14.

Verily,

Mat. 19. 28, 29. * That have continued with me in my temptations, Luke 22, 20.

*Verily I say unto you, That ye which have followed me in the Regeneration, * when the Son of man shall sit in the Throne of His glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.*

*And Every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an Hundred * fold, and shall inherit Everlasting life: Amen.*

* In this life, Mar. 10, 31.

In specie, So *Valentinian* lost a Belt, and got an Empire; or Value, or Use.

FINIS.

That no Disturbance be given to the Readers Devotion or understanding, he is desired to correct these greater faults with his pen; the lesser in mistakes of points and letters, as he finds them) by his discretion.

PAge 9. r. quàm. p. 12. r. profano. p. 18. r. protege & hora mortis. p. 20. l. 2. r. Keep for prop. p. 49. l. 26. r. goodness. p. 77. l. 1. r. Quit for Qu. if so in all copies. p. 99 l. 3. r. propagate: p. 104. l. 14. r. men. p. 129 l. 22. r. slights. and my for new. p. 131. l. 10. r. heart. p. 134 l. 3. r. amulets. p. 142. l. 7. r. praises. p. 145. l. 27. r. regeneration. p. 182 l. 1. r. nor. p. 184. l. 6. r. thy. p. 193. l. 12. r. arrests. p. 198. l. 8. r. shall have; p. 227. l. 21. r. Kreiner. p. 234. l. 10. r. So. p. 239. l. 28. r. Love, if so in all copies. p. 242 l. 24. r. thee. p. 255. l. 2. r. nothing. p. 257. l. 15. r. Servant. l. 28. r. contend. p. 270 l. 17. r. beseech. p. 287. l. 27. r. long. p. 296. l. 2. r. Spilt. p. 326. l. 6. r. by it. p. 335. l. 7. r. pugnet. l. 21. r. potestatem. l. 28. r. externum. p. 343. r. dimittitur restimatur. p. 349. r. mentis. p. 400. r. Apud. Hier. p. 410. l. 25. r. dials. p. 414. l. 6. r. fiend. p. 418. l. 29. r. evil livers. p. 465. l. 21. r. woes p. 467. l. 4. r. fasts. p. 473. l. 20. r. recover. p. 482. l. 14. and God. l. 16. r. Ovid. p. 494. l. 11. r. Him. p. 511. l. 7. r. day. l. 13. r. yea for yet. p. 513. l. 22. r. so for to. p. 515. l. 19. r. Societie. p. 526. l. ult. r. agitare. page 528. r. occidentalis. page 531. r. corporum. page 540. r. quoniam. page 551. read vere.

Figures misquoted.

PAge 4. r. Act. 24. 16 Rom. 13 8. p. 5. r. Ioh. 3 15. p. 9. r. Exod 32. 4, 5. p. 11. r. l. 23. 12 15. p. 24. r. Ps. 66. 16. p. 30. r. Ioh. p. 61. r. Ps 103. 3. p. 65 r. Joh. 15. 1. p 73. r. Pro. 2 6 p. 217. r. Mat. 4. 5. p. 212. r. Lu. 6. 38. p. 244. l. 4. r. Ps. 65. 2. p. 250. r. Ps. 36 p. 255. r. l. 2 Ioh. 16. p. 259. r. Ps. 4. 6. p 30. r Ps. 8. 3. p. 338. r. Ezek. 16. p. 382. r. Eccl. 6 1. p 413. r. 2 Cor. 11. 15. Iam. 2 19. p 433. r. Ps. 119. 165 p 437. r. Rom. 2. 6. p. 338. r. 2 Cor. 2. 4 p. 465. r. Eph. 5. 7. p. 481. r. Heb. 12. 17.

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